

PHILOSOPHY,
RELIGION AND
EDUCATION

MISSIONS

An International Baptist Magazine



JANUARY 1957

America for Christ Offering

SUNDAY, FEBRUARY 24, 1957

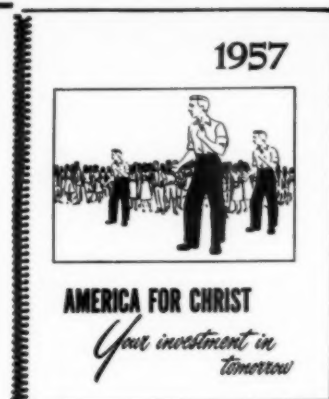
Your investment in Christian training of young people today will strengthen your church and community in years to come. The America for Christ Offering provides your opportunity to help the American Baptist Home Mission Societies and The Board of Education and Publication discover and train leaders for tomorrow's church.

Shown here is some of the material prepared for observance of America for Christ Sunday, February 24, and to aid each church in receiving an offering toward the national goal of \$400,000.

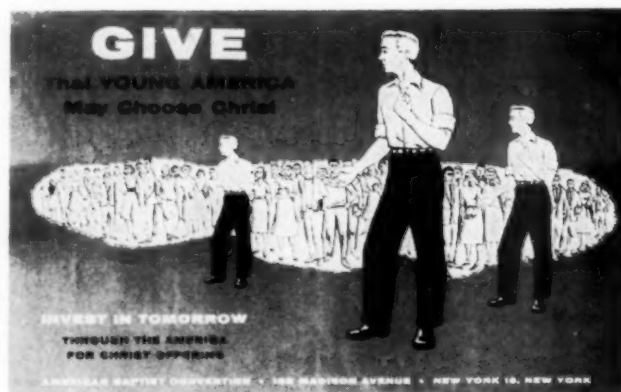
The Presentation Book will help the pastor tell the 1957 story of America for Christ to the congregation on February 17, the Sunday before the offering is received. Calendar inserts are provided for the two Sundays preceding the offering.

You will want to have a part in helping to train Christian leadership for tomorrow.

GIVE that Young America May Choose Christ.



Presentation Book sent to pastor to use in presenting the 1957 story of America for Christ to congregation a week before the offering.



Give that Young America May Choose Christ, the poster, will reach churches in the bulk shipment of supplies.



Above left, general folder, calendar inserts, worship services, children's folder; left, *Your Flight Ticket* (skit), and the children's coin box.

American Baptist Home Mission Societies

The Board of Education and Publication

COUNCIL ON MISSIONARY COOPERATION
152 Madison Avenue, New York 16, N. Y.

In 1947 Mr. Edward H. Rhoades, Jr., Dr. Luther Wesley Smith, and Dr. Louis W. Robey conceived of the Institutional Budget as a way of giving additional current support to American Baptist Convention institutions in such a way that the local church could get credit for it in its benevolence giving as a companion budget to the Unified Budget.

Ten years later, their dream has been realized beyond their fondest expectations because of the most competent promotion of Dr. Ronald Wells, Associate Executive Secretary of the Board of Education and Publication, Dr. Paul C. Carter, Director of Public Relations, and his staff, especially the Rev. Park T. Rushford who gives the major part of his time to this area of promotion.

More specifically, this significant increase may be pointed out in the following table of Institutional Budget support to eight of our American Baptist seminaries and training schools which cooperate in the Institutional Budget of the Convention:

<i>Seminary</i>	<i>1950-51</i>	<i>1954-55</i>
School 1	\$ 87.50	\$ 2,516.15
School 2	530.02	2,855.24
BMTS	2,654.64	20,640.78
School 4	18,780.41	31,165.64
School 5	4,986.98	12,752.49
School 6	2,902.12	11,417.66
School 7	300.00	858.43
School 8	17,466.10	38,533.09
TOTAL	\$47,707.77	\$120,739.48

In spite of the substantial increase from \$47,707.77 to \$120,739.48, many of us who are concerned with theological education and the training of Christian leadership for our churches and our mission stations must admit that we have just begun to scratch the surface of potential support. For the total Institutional Budget gifts to our seminaries this year represent less than 10¢ a year for each of our resident American Baptist church members. A denomination which considers theological education an option is digging its own grave, and a total gift through the Institutional Budget of less than one penny a month for eight seminaries and training schools combined is in the realm of the optional.

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MISSIONS

An International Baptist Magazine

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The Cover

Dorothy G. Gates, M. D., of the Christian Hospital, Moulmein, Burma, makes sure that these new arrivals are getting a good start in life. In this issue, see "Missions in the New Burma," by Douglas G. Eadie.

Picture Credits

Cover, John C. Slemp; pp. 6-7, R. Dean Goodwin; pp. 17-19, Douglas G. Eadie; pp. 24-25, Helen C. Schmitz; p. 27, Joan Thatcher; p. 40, Elmer A. Fridell; p. 41, Alvin T. Fishman.

MISSIONS

January Quiz

1. The American Baptist Home Mission Society was established exactly (1) 150 years ago; (2) 125; (3) 100. Which is correct?

2. What is the one club that the Soviets hold over the head of the Western alliance, one which they are in no hurry to put down?

3. An emergency grant of \$2,000 for relief in Hungary was made by the world relief committee of the American Baptist Convention. Through which organization is this being forwarded?

4. Life Service Sunday offers an excellent opportunity for the churches to challenge all their young people to find a mission, a vocation, for their lives. What is the date of that Sunday?

5. As American Baptists our losses were heavy in China because we were in a position so easily identified with an alien regime. What kind of church in Burma will fare better in a revolutionary epoch?

6. Roman Catholics in Mexico are known to be among the most fanatical in the world. Their fanaticism stems from— and —. Fill in the blanks.

7. If every American Baptist gave an extra dollar for mission work we could have (1) \$1,500,000 more in one week; (2) \$500,000; (3) \$100,000. Which is correct?

8. Who is Emory Kocsis?

9. What costs only fifteen cents a copy and is one of the great bargains still available today?

10. What are the two chains that continue to hold the two Germanys together?

11. Raymond P. Jennings was a missionary observer at the meeting of the Roger Williams Fellowship. True or false?

12. Evangelical work in Mexico is slow. Why must the faith of evangelical Christians be strong?

13. Harvey R. Kester is the field representative of the department of (1) ministry to service personnel; (2) evangelism; (3) rural church work. Which is correct?

14. Negroes and Caucasians will work together in the current plan for a program for the Joint Evangelistic Crusade. Which denominations will work together?

15. Who are Mr. and Mrs. William L. Elliott and Rev. and Mrs. Harold R. Blatt?

16. Where in Burma is a Christian school for mountain children bursting at the seams?

Answers to Quiz on Page 48

January, 1957



Foundations for Peace

By CHARLES A. WELLS

WE ARE TRYING to build peace on the wrong kind of ground. Almost as much hatred against other peoples has been stirred up in this country by our own propaganda as has been inflicted on the Russians by Communist propaganda. A few years ago we were urged to hate the Germans and the Japanese, who are now our allies! We do not have to accept pacifism to become sane again. But we cannot build peace on the insanity and mire of war-bred thinking. We should keep our shores adequately protected on sea and in the air, but, secure behind this mighty shield, we should begin to create areas of cooperation and good will large enough to establish the foundations of peace. This can be done and still leave the Russians out, until they and their satellites are willing to join reasonable men in establishing a rational world. But we cannot start this process until the irrational men in our own political and military world rid themselves of the virus of hatred and the insanity of fear. Many such men seemingly promote their own fortunes by promoting fear and violence. The Sermon on the Mount looms large and clear before us, the one sure place where peace can be built.

Newsbriefs

\$2,000 for Hungarian Relief From World Relief Committee

An emergency grant of \$2,000 for relief in Hungary has been made by the world relief committee of the American Baptist Convention. This grant is being forwarded through Church World Service, the Protestant agency that began relief work with Hungarian refugees almost as soon as they began to cross the border into Austria.

World Council Officers Issue Appeal for Hungary

Three leaders of the World Council of Churches, in New York, London, and Geneva, have said that "Christians throughout the world are profoundly shocked and sorrow-stricken at the tragic reversal suffered by the Hungarian people who had clearly asserted their desire for freedom and independence in national and church life." The three officers of the council, Franklin Clark Fry, of New York, chairman of the central committee; Ernest Payne, of London, vice-chairman; and W. A. Visser 't Hooft, of Geneva, general secretary of the council, reminded its 165 member churches of their previously expressed conviction "that fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society." They urged the member churches to continue to seek this objective and to "stand together with all who, in the struggle for freedom, suffer pain and trial."

Hungarian Relief Committee Organized

A newly formed "Baptist Relief Committee for Hungary" has been established and recognized by the administrative committee of the Baptist World Alliance. The nine-man committee, with headquarters in Vienna, Austria, is made up of Baptist leaders from various parts of Europe. In cooperation with the committee, the six Baptist churches in Austria have set up three emergency quarters for the refugees—two in Vienna and one in Salzburg. Edwin A. Bell, European representative of the American Baptist Foreign Mission Societies, the American Baptist member of the committee, reports that there are between seven hundred and eight hundred Hungarian Baptists in need of resettlement.

Food and medical supplies are being purchased in Vienna to eliminate transportation costs. The committee will also process gift parcels of warm, clean clothing, shoes, and non-perishable foods. Baptists around the world are urged to send their prepaid parcels to: Baptist Relief Committee for Hungary, Mollardgasse 35, Vienna, Austria. Parcels should be clearly marked: **FOR HUNGARIAN RELIEF**. American Baptists wishing to send funds can do so through the World Relief Committee, American Baptist Convention, 152 Madison Ave., New York 16, N. Y. Sponsorship for one hundred Hungarian refugee cases is being handled by the convention's refugee resettlement office. Those wishing to give assurances or receive more information should write to Ruth Teasdale, 164 Fifth Ave., New York 10, N. Y. In Massachusetts and New Jersey only, assurances should be channeled through the state convention offices.

Hungarian Baptists Among Refugees

Having fought with the revolutionaries, Kornek Gabos was forced to flee Hungary or face deportation. So, on the first plane from Austria were Rev. and Mrs. Imre Gabos, their son Kornek and their daughter Gabriela. Another son remained behind in Vienna because of physical disabilities. Emory Kocsis, a Hungarian pastor in South Plainfield, N.J., Michael Biro, pastor of the Magyar Baptist Church, Trenton, N.J., and Ruth Teasdale, director of refugee resettlement for the American Baptist Convention, New York, N.Y., met the Gabos family at the reception center at Camp Kilmer, N.J. The family, together with Mr. Kocsis, appeared on two television network

programs on Thanksgiving Day. Mr. Gabos, a Baptist pastor, preached on Sunday, November 25, at the First Hungarian Baptist Church and the Madison Avenue Baptist Church, both in New York city. Emil Bretz, a Baptist pastor in Cleveland, Ohio, is sponsoring this family for settlement in Cleveland. In addition, there were twelve other Hungarian Baptists among the first arrivals.

Colgate Rochester Produces Television Program

The Colgate Rochester Divinity School recently began a series of weekly television programs entitled "Sunday," which are being produced by Edward B. Willingham, Jr., a first-year student. Mr. Willingham, who plans to enter the field of religious radio and television, believes that the seminary course of study will aid him in his chosen field of work. Producing the programs is his field work assignment at the divinity school. Music for the programs is provided by the school chorus and other local musical groups. First reactions to the programs have been encouraging. This television series was developed in cooperation with the radio and television department of the American Baptist Convention. Mr. Willingham is the son of the general secretary of the American Baptist Foreign Mission Societies.

American Baptists Attend International Conference

Two American Baptists, Clayton A. Pepper, field director of the department of town and country of the American Baptist Home Mission Societies, and Robert T. Frerichs, dean of the Rural Church Center, Green Lake, Wis., were among twenty-four representatives from the United States to



Imre Gabos and family, Baptist Hungarian refugees, were met on arrival to this country by (l. to r.) Michael Biro, Ruth Teasdale, and Emory Kocsis



This attractive display on MISSIONS Magazine Sunday was arranged by the Berean Baptist Temple, Bridgeton, N. J., where Robert N. DeRemer is the minister. If other churches were to follow this plan, MISSIONS would soon reach its goal of 75,000 subscriptions. This month our goal is five new subscriptions from each church

the second international conference on the church and rural life held at the Ecumenical Institute near Geneva, Switzerland, August 28-September 24. Sixteen nations were represented at the conference. Mr. Pepper reported to the conference on rural church programs in the United States and gave a summary of the discussions on evangelism. The conference dealt with problems of the changing social order in rural areas of Asia, Africa, Europe, and America. Suggestions concerning new evangelism methods for rural areas and the adoption of recommendations for closer integration of rural life concerns in the program of the World Council of Churches were outgrowths of the conference. Preceding the conference a party of thirty-one Americans participated in a travel seminar which covered various phases of rural life in England, Holland, Denmark, and Germany. Mr. Pepper and Mr. Frerichs are available for addresses concerning the tour and the conference, illustrated by kodachrome slides.

Three Church Bodies Discuss Merger

The possibility that a third major denomination may join in the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church, was indicated in a message from the International Convention of Disciples of Christ expressing interest in joining

with the merged body. If the 1,900,000-member Disciples denomination joins the merger, the new church, which would be known as the United Church of Christ, would have a membership of more than 4 million and would rank fourth in size among Protestant communions.

Headquarters Sites Studied in Chicago

Two possible sites for the location of national headquarters of the American Baptist Convention were investigated recently by a committee of the General Council. One site is located near the University of Chicago, Chicago, Ill., and the other is in the Loop district in downtown Chicago. The committee reported that the American Baptist Publication Society must decide in 1957 where its headquarters will be located, because one of its buildings has been condemned by the city of Philadelphia so that the area may be used for public development. The committee expects to meet for a full day in the late winter or early spring for further investigation and study.

To Celebrate Convention Birthday

A celebration in honor of the fiftieth birthday of the American Baptist Convention is being planned by Washington, D.C., Baptists and the American Baptist Convention. Calvary Baptist Church, in Washington, was the meet-

ing place of representatives from Northern Baptist Churches on May 16-17, 1907, when the tentative organization of the Northern Baptist Convention was formed. Charles Evans Hughes, then governor of New York state and later chief justice of the Supreme Court of the United States, was elected president of the new body. Other anniversary observances will be arranged in many American Baptist churches, according to plans that are being developed. Historical information and suggested plans for the anniversary will be available for the churches. Delegates to the American Baptist Convention in Philadelphia, Pa., May 29-June 4, will witness a historical pageant depicting the development of American Baptist church life in America.

New Cottages Dedicated at Bacone

The new cottages, recently constructed and furnished, of the Murrow Indian Children's Home on the Bacone campus were dedicated on the afternoon of October 2. Presentation of the homes was made by William H. Rhoades, treasurer of the American Baptist Home Mission Societies. The cottages were financed by individual subscriptions in American Baptist churches as a part of the seventy-fifth anniversary celebration of Bacone College. Also dedicated in a separate ceremony was the Delmar House, a new faculty residence financed and pre-

A New Year's Message

From the Baptist World Alliance

TO ALL OUR BAPTIST WORLD FELLOWSHIP:

GREETINGS AND GOOD WISHES in the name of the Lord Jesus Christ. May the New Year be a blessed and happy one in your hearts, your homes, and your churches, as we serve together in the work of the kingdom.

The past year has been a good one in the work of the alliance. The executive committee had a representative and enthusiastic meeting in Washington, D.C., and decided that the next world congress will be held in Rio de Janeiro, Brazil, in 1960. The next world youth conference will meet in Toronto, Canada, in 1958.

Your president and secretaries in the past twelve months have visited our people in more than thirty countries on three continents. Still other lands have been visited by other officers and members of the executive committee, and additional visits are planned for the new year. "The Baptist World," our alliance paper, is to be further enlarged to help our people in every land know more about Baptist work in other countries and conventions.

A heavy emphasis on evangelism will increasingly mark our Baptist activities. In some continents and countries plans are already under way to make 1959 a special period of organized simultaneous evangelistic effort. A Baptist World Alliance commission on evangelism has been appointed, whose main concern will be to stimulate and assist planning and action in this area throughout our Baptist world. It is our hope that 1959 will witness the greatest united evangelistic advance in which Baptists have ever shared in the more than one hundred countries where we are at work. With greater concern and zeal than ever before, let us heed our Lord's command to "go . . . into all the world, and preach the gospel to every creature."

Some of our number serve the Lord in hard and difficult situations. Some are "persecuted for righteousness' sake." Others bear their witness in the face of many obstacles and restrictions. Let us in our daily prayers remember them and all who serve the Lord in spirit and in truth. May God bless us each in our own place of service and all of us in our work together for the Lord Christ and his eternal kingdom.

THEODORE F. ADAMS, President
ARNOLD T. OHRN, General Secretary
ROBERT S. DENNY, Associate Secretary
HENRY COOK, Acting Associate Secretary in Europe

sented by members of the Delmar Baptist Church, St. Louis, Mo.

Church Giving Highest in History

Americans gave more to their churches last year than ever before in history, according to T. K. Thompson, executive director of the department of stewardship and benevolence of the National Council of Churches. Contributions totaling \$1,842,592,260, an over-all increase of 11 per cent above the previous year, were reported by forty-eight Protestant and two Eastern Orthodox church bodies. The 1955 figure, representing the giving of more

than 48,000,000 church members, is a per capita increase of 8 per cent, from \$49.96 in 1954 to a new all-time high of \$53.94. Highest per member giving for all purposes was recorded by the Seventh Day Adventists, with \$194.12. American Baptist Convention per member giving was \$43.17.

1957 Churchmen's Washington Seminar

The 1957 Churchmen's Washington Seminar, sponsored by the National Council of Churches in cooperation with the Council on Christian Social Progress of the American Baptist Convention, as well as other denomina-

tional bodies, will be held in Washington, D.C., February 26-March 1. The Baptist quota, in a total interdenominational group of three hundred, is forty-five. Information about travel scholarships may be obtained by writing the Council on Christian Social Progress, 152 Madison Ave., New York 16, N.Y.

Laymen's Hour To Use Different Speakers

A new plan for the use of speakers on the Laymen's Hour radio program was adopted at the fall meeting of its board of directors held in New York city. Under the new policy, speakers will be drawn from every geographical area of the American Baptist Convention to bring the weekly inspirational message. Previously, Frank M. Kepner, of Long Beach, Calif., had been the regularly featured speaker since the program's inception in 1947. C. C. Meeden, pastor of the First Baptist Church, Haverhill, Mass., was the first speaker on the new plan, which began on November 25. An official weekly program of the American Baptist Convention, the Laymen's Hour is heard in the United States, Alaska, Hawaii, Puerto Rico, the Philippines, and parts of Asia.

West Virginia Elects Associate Secretary

William G. Farmar, formerly pastor of the Emmanuel Baptist Church, Charleston, W.Va., recently became associate executive secretary of the West Virginia Baptist Convention. Mr. Farmar will serve with Hugh D. Pickett, of Parkersburg, who is execu-



Elmer A. Fridell, of the American Baptist Foreign Mission Societies, welcomes Mrs. Philip S. Curtis, who is the newly appointed director of the department of public relations of the two Foreign Societies

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tive secretary and director of promotion for West Virginia. Dr. Pickett continues to recover from a recent heart attack suffered in mid-November. Mr. Farmar has served West Virginia pastorates since 1937; he was president of the West Virginia Baptist Convention for 1951-1952. A native of Martins Ferry, Ohio, Mr. Farmar has an A.B. degree from West Liberty College, West Liberty, W. Va., and an M.Ed. degree from the University of Pittsburgh, Pittsburgh, Pa., where he has also completed his residence requirements for a Ph.D. degree in sociology. He is a graduate of Crozer Theological Seminary, Chester, Pa.

Hungarians and Negroes Attend New York Meeting

On November 26, Harlem's Abyssinian Baptist Church, New York city, was the scene of a meeting of Negroes and Hungarians in behalf of common efforts toward freedom. Negroes and Hungarians met on common ground, both having suffered for their freedom, O. D. Dempsey, associate minister of the church, said in welcoming the Hungarian Americans. Congressman Adam Clayton Powell, Jr., pastor of the church, said that he had given an hour on Sunday, November 25, to march with Hungarian pickets before the Soviet consulate in New York, carrying a placard reading, "No one can be free as long as anyone is a slave." Ilona Massey, Hollywood actress, a Hungarian American, told the audience, "I come to you tonight with a heavy heart, because of the sufferings of people in Hungary." Imre Gabos, Baptist pastor from Budapest,



H. R. Bowler, budget adviser for the American Baptist Convention, receives from Emil Kontz, chairman of the Council on Missionary Cooperation, a gift in recognition of 35 years of denominational service

EXAMS



January brings to a close the first semester's work. The week of January 21 through 25 is set aside for final examinations. During this time the students spend many hours reviewing what they have learned during the past weeks and months.

A student is not graded entirely by the results of these examinations but they help to determine the amount of knowledge that he has retained that will be available to him. If he has worked diligently and learned well, he will have knowledge ready to use.

January marks the beginning of a new calendar year for all, and a new fiscal year for many churches. It is a good time for us all to examine ourselves to determine whether we are using all the knowledge we have gained.

We have learned of the increasing needs of our schools and colleges—we know of the "tidal wave" of students that will soon be seeking entrance—we know and believe in the value of our Christian Schools and Colleges. Will we use our knowledge by fortifying their positions? Will we, as individuals, help directly and through our churches?

We at Franklin College urge you to become more concerned with the schools and colleges in your area. We invite your inquiry concerning Franklin College—its purposes and its program—its needs and its plans.

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President HAROLD W. RICHARDSON

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FRANKLIN, INDIANA

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DR. OSCAR HENDERSON, President

Hungary, who came to the United States with his family in the first plane bringing refugees, told the audience that force, under the name of either communism or fascism, is evil. "If we use the same methods of force as they do, then we will not be any better than they are," Mr. Gabos said.

Four Hundred Attend Telugu Women's Convention

The annual Telugu Baptist Women's Convention was held at Kavali, South India, in October. Four hundred delegates, missionaries, and visitors gathered together under the newly flag-decorated pandal. The words of Psalm 133:1, the convention theme, met the eye as one entered: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Miss V. S. Prabhavati, headmistress of the Girls' Training School, Ongole, presided, and together with Miss G. Bullard, president of the Kavali Women's Society, greeted all with a hearty welcome. The Nellore women gave a drama which was appreciated by all in attendance. Edwin Erickson, mission secretary, South India, brought the Sunday morning message.

Christian School For Mountain Children

In Kayah, Burma, the Christian school for mountain children, now in its third year, is bursting at the seams, reports Missionary William Hackett. Twenty children had to be turned away this year. Mr. Hackett goes on to say, "In the next four years we shall need buildings and equipment which will cost a minimum of \$15,000 to care for an estimated increase of 180 pupils in that time. Just think of it! For less than it costs to build a single family house in the U.S.A., it is possible to provide school and boarding facilities for 180 children. We do not know where the money will come from, but we feel we must meet the opportunity and needs presented. This is the only school to serve our Christian community in Kayah."

Kachin Baptist High School

The Kachin Baptist High School in Myitkyina, Burma, like other Baptist schools, continues to be an evangelistic strength. Missionary Herman Tegenfeldt writes briefly concerning three of the more than five hundred students in the school. All three come from non-Christian homes and are earning part of their school fees through manual labor. N' Hkang Naw has been in the high school for three years and is to go to the Bible school next year. Hka Htu Gam, a Kachin, comes from

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the beautiful Hukawng Valley one hundred miles north. His parents, through this boy's influence, have promised to give up demon worship next year. Less than two and one-half years ago, the Kachins sent their first missionaries to the Nagas. The third boy, Sum Kawp, a Naga, is a product of the Kachin Christian work among the Nagas. Chosen by his Kachin teacher as the most promising boy in the Naga school, Sum Kawp traveled two hundred miles to attend school. His parents are still to be won to Christ.

Central Philippine College Ten Years Later

Writing on the tenth anniversary of their arrival in Iloilo, in the Philippines, Rev. and Mrs. Ralph L. George said: "Ten years ago Central Philippine College was a sorry looking place. The standing cement walls were repaired with bamboo and nipa palm roofs. Even the lawns were too rough to cut. Today the school has university status. Through World Mission Crusade and the war-claims funds the buildings have been completed and the university is now a beauty spot. Similar work has been done in all our institutions. Our churches have so improved that very few are housed in nipa and bamboo buildings. Most of

them are in structures of more permanent materials. There has been a steady growth in church membership.

In a Word Or Two

■ The newly elected governor of Ohio, William O'Neil, is an active Baptist layman, a member of the First Baptist Church, Columbus.

■ Norman B. Keim was ordained into the Christian ministry on November 18, at the Judson Memorial Baptist Church, New York, N.Y., where he is minister to students.

■ G. Horace Wood became director of public relations for Mounds Park and Midway Hospital, St. Paul, Minn., on November 1. Dr. Wood was formerly pastor of the First Baptist Church, Moorestown, N.J.

■ On November 15, Ralph C. Drisko assumed his new duties as director of evangelism for the New Jersey Baptist Convention. He was pastor of the Richmond Hill Baptist Church, New York city.

■ Val H. Wilson was elected president of Skidmore College, Saratoga Springs, N.Y. Since 1950, Dr. Wilson has been president of Colorado's Women's College, Denver, Colo., a Baptist related school. He was ordained in 1941 and served Baptist pastorates at North Haven, Conn.,

and Morgantown, W.Va., and was director of the department of university pastor and student work of the Board of Education and Publication of the American Baptist Convention.

■ Rev. and Mrs. Jet Turner began their duties at the First Baptist Church, Westfield, N.J., on September 1. Mr. Turner is the associate minister with special responsibility for music, youth, and adult programs. Mrs. Turner is the director of children's work. Elbert E. Gates, Jr., is pastor of the church.

■ John F. Crouthamel was installed minister of the First Baptist Church, Red Bank, N.J., on December 5. Among those participating in the service were Ralph C. Drisko, director of evangelism, New Jersey Baptist Convention; Robert G. Torbet, Board of Education and Publication, New York, N.Y.; and Frank A. Sharp, Missions Magazine, New York, N.Y.

Anniversary Celebrations

■ Edward Hughes Pruden, his 20th as pastor of the First Baptist Church, Washington, D.C. Dr. Pruden is a former president of the American Baptist Convention.

■ Greenwood Baptist Sunday School, Brooklyn, N.Y., its 100th. George A. Cosper is pastor of the church.

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President Paul T. Losh (second from right) discusses the new program and policies of Central Seminary with (left to right): Robert Arthur Moore, Assistant Director of Public Relations; Dr. Paul C. Carter, Director, Department of Public Relations, American Baptist Board of Education and Publication; Gordon E. Smith, Director of Public Relations of the Seminary; and James B. Kent, Business Manager.

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World Christianity

By ANNA CANADA SWAIN

Belgian Protestants And World's Fair in 1958

Although there are only 75,000 Protestants out of Belgium's 8,500,000 population, they have asked for a central position at the big exhibition to be held in 1958. Up to the present time a Belgian expert has declared their plans for a building the best yet submitted. Pastor R. Sedeyn, a Baptist, is one of the leaders. He expects that Belgian Protestants will raise \$20,000 of the amount needed, and hopes that Protestants in more favorable lands will furnish \$100,000 needed in addition. The Brussels World Exhibition has as its aim to contribute to the development of a genuine unity of mankind; based upon respect for human personality. The Protestant building will be built so that it can be moved to a new location when the fair is over. It will either be used as an ecumenical center for Belgian churches or will be placed where it can serve a seaside community as a church.

New York Council And NATO

The Council of Churches of Buffalo and Erie County, New York, has adopted a resolution urging United States participation with other member churches in a study of ways to make the North Atlantic Treaty Organization “more than military.” The resolution suggests the strengthening of economic and cultural forces as a means “to preserve and advance the rights and practice of self-government throughout the world.”

Okinawa Baptists Broadcast Gospel

Okinawa is strategic for Christian missions in the Far East, in the opinion of Edward E. Bollinger, American Baptist missionary. He writes: “The great openness to the gospel, the lack of any entrenched and highly organized antagonistic faith, and the recognized need for deliverance from ancient superstition and fear on the part of community leaders, gives us one of the most unique and challenging situations of modern times.” There are four organized Baptist churches and thirteen regular evangelistic points on Okinawa. Baptists have the only weekly broadcast of the gospel in the language of the people. *The Okinawa Baptist* reaches five thousand people through its monthly edition. Three pastors and four evangelists are at

work now and ten young people are in training for Christian service.

Liberian Leads World Y.M.C.A.

Charles Sherman, well-known lawyer of Monrovia, elected president of the world Y.M.C.A. in Paris one and one-half years ago, has presented the organization with a master plan. His plan calls for “a realistic approach to youth, especially in the areas where rapid social change is taking place.”

Youth Examination Of the Church

Reports of a recent youth conference in Holland claim that youth are doing some realistic thinking about the church and youth's place in it. The free churches, as well as the dominant church, were represented. The following questions, among others, were raised for future study: (1) In churches which practice infant baptism, is the responsibility toward the children taken seriously by the congregations? What is done to reach the parents and to help them? (2) To what extent do we relate youth activities to the worshiping life of the church? (3) How do we best help young people beginning their careers or setting up homes to continue to participate in the worshiping life of the church, and to have a sense of their calling to witness at home and at work as the natural expression of their allegiance to Christ and their membership in the church? (4) Is there not behind all this a need to rediscover what the church is and what it is for?

Persecution Continues In Colombia

Despite the fact that the constitution of Colombia specifically guarantees “liberty of conscience,” and assures that no one will be disturbed because of his religious opinions, nor be compelled to profess beliefs, nor observe practices contrary to his conscience, persecution continues in this South American Catholic country. In the last eight years, forty-six church buildings have been destroyed by fire or dynamite, seventy-five Protestants have been killed, and two hundred schools have been closed by the Government. The excuse given for this action is that Protestants are linked up with international communism.

Protestant Gypsies In France

A number of evangelists have been working among the three thousand Protestant gypsies in France. A recent church rally brought together two thousand of these nomads.

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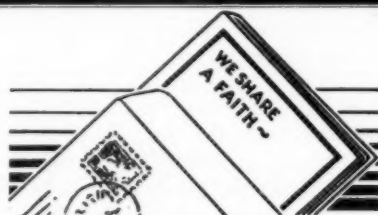
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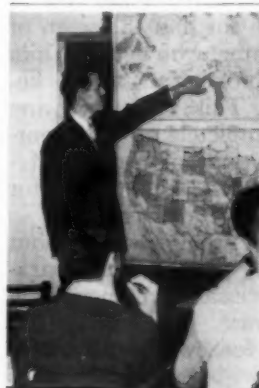
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Letters...

TO THE EDITOR

SIR: You are making *MISSIONS* a magazine second to no other of its kind. I find it very interesting in every way, and a must so long as I remain this side of the Glory Land. I am now eighty-two and a half years of age, in good health and strength for an octogenarian, and trying to keep as active as folk see fit to use me.

HAL P. FUDGE

El Monte, Calif.

SIR: I do not know when my subscription expires. When it does, please notify me at the new address. My old subscriptions and present one were club subscriptions, through the Stratford Street Baptist Church, West Roxbury. I shall be glad to receive your magazine at the single rate in the future. *MISSIONS* is second to none as an astute, responsible Protestant publication.

FREDERICK S. REIS

DeWitt, N.Y.

SIR: For some time I have been intending to write a little note, mainly to say how much I enjoy *MISSIONS*. It is the best magazine that I have coming into our home. My husband and I read it from cover to cover, and over again, in part.

Now for a complaint—if you call it that. The Quiz! The answers are given elsewhere, and it really takes away some of the pleasure we always got from just reading and finding the answers ourselves. Wonder why you and your staff wanted to make it that easy for the subscribers?

That is all the fault I can find. May the coming year be most happy, and may God give his blessing to all who are connected in such a good work.

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As I See It

By WILLIAM B. LIPPARD

OF ABSORBING INTEREST in Harry Emerson Fosdick's autobiography¹ is his review of the long fundamentalist controversy in which he was the central figure. Although he declares, "I am an evangelical Christian," he also states with similar positiveness that "subscription to ancient creeds is a practice dangerous to the welfare of the church, and to the integrity of the individual conscience." So the fundamentalists, Presbyterian and Baptist, branded him as a heretic. He resigned from the pulpit of New York's First Presbyterian Church, became minister of New York's Park Avenue Baptist Church, and then minister of the Riverside Church, where he served for twenty years, until his retirement at age sixty-eight in 1946. To the Riverside Church he devotes more than fifty pages in a thrilling account of its total ministry to its community and to the world.

Looking back on that controversy, it seems incredible that in their vicious attacks his opponents should have lost their sense of courtesy, charity, fraternity, Christian decency. To use his own majestic phrasing, Dr. Fosdick believed in the same eternal stars in which they believed; he could not accept their astronomy. On page 269, in a choice, meaningful paragraph he gives his definition of the "essence of Christianity." As I see it, that paragraph would today have the approval of an overwhelming majority of Baptists. But the fundamentalists called him "a Baptist bootlegger" (they borrowed "bootlegger" from the prohibition era), "a Presbyterian outlaw," and "the Jesse James of modern theology." Today some fundamentalists criticize their fellow ministers who espouse church cooperative unity, support the National Council and the World Council of Churches, and promote fraternal relations with Russian Christians. For such church leaders today's bad name is "Communist," instead of "heretic" of thirty years ago.

I remember how in those days the fundamentalists did other regrettable

things. They had a "spy" at Baptist foreign-mission headquarters, a stenographer who, under pretext of overtime work after office hours, spent her evenings in secretly reading confidential correspondence and lifting out of their context sentences and phrases which were then made available to the fundamentalists as "evidence" of missionary heresy!

Reading this book was a memorable experience. To read it simply as literature is sheer delight. Here is the same vigorous, facile style, the perfect phrasing, and the matchless vocabulary that characterize all of Dr. Fosdick's books. The book is also an amazing record of the past fifty years in American church history. Dr. Fosdick's ministry covers two world wars, a dreadful aftermath of each, the devastating depression of 1929-1938, and the theological controversy already mentioned. Through it all Dr. Fosdick went steadfastly ahead in his lifelong effort "to make a spiritual contribution to my generation," and to interpret Christianity in terms that his generation could understand. The book is also the story of Dr. Fosdick's evolution as a preacher, of how he abandoned the "expository" sermon, found the "topical" sermon unsuitable, and eventually developed what he calls "project preaching." Always for him its purpose was "to make a transforming difference in the lives of individual people." Before each sermon he silently prayed, "O God, some person here needs what I am going to say. Help me to reach him."

This book awakened happy memories of my boyhood, which I spent in Buffalo, N. Y., where Dr. Fosdick was born. Here for fifteen years my father was pastor of the old High Street Baptist Church. I have known Dr. Fosdick for many years; also Mrs. Fosdick, a former member of the board of the American Baptist Foreign Mission Society; Dr. Fosdick's sister Edith, and his brother Raymond, former president of the Rockefeller Foundation, and for some years on the Northern Baptist Convention finance committee. Like the three Fosdicks, I also was graduated from the Masten

Park High School, where for four years I sat under the stimulating influence of their father, the late Frank S. Fosdick, one of America's truly great high-school principals. No man, except my own father, left a more abiding Christian influence on my adolescent years. In this book a distinguished son pays worthy tribute to an eminent and noble father. I met Dr. Fosdick's mother only once. To this day I remember her charm and loveliness.

Dr. Fosdick's emphasis on Baptist freedom, and his refusal to be yoked in ecclesiastical or creedal bondage, was really inherited from his Baptist ancestors. The father was a devoted Baptist layman. The mother was baptized in the village creek in winter, after the ice had first been broken. During my student years at the Colgate Rochester Divinity School, I was summer supply at the Dearborn Street Baptist Church, Buffalo, N. Y. Many years before that the minister of that church had been summarily dismissed because he was too liberal. That discharged pastor was Dr. Fosdick's great-grandfather. His inherited insistence on freedom goes back to his seventeenth-century ancestor, Stephen Fosdick, who emigrated from Suffolk, England, to the United States. Rebelling against the religious conformity of the Church of England, he sought the religious freedom of New England. Yet even here, like Roger Williams, he did not find it, for he was excommunicated from the church in Charlestown, Mass., and fined \$100 for having read Baptist books. By heredity, experience, conviction, Dr. Fosdick has been a freedom-loving Baptist.

Modestly he tells of unpopular positions he took that required heroic courage, as, for example, his dynamic change from support of the First World War to pacifism, his protest against the ruthless bombing of civilian populations during the Second World War, his warnings against communism (and against Stalinism, which he early envisaged as akin to Hitlerism), his protest against the injustices done the Scottsboro Negroes, and many other causes. His early opposition to communism won for him the scorn of a left-wing agitator, who accused him of thereby comforting "the Rockefeller dynasty." This same left-wing agitator later completely turned about-face and became one of Senator McCarthy's aides in a witch hunt for communists among the clergy.

This is an outstanding book, without an uninteresting page, a dull paragraph, an unnecessary sentence, or a meaningless phrase. It should be required reading for every student for the ministry.

¹ *The Living of These Days. The Autobiography of Harry Emerson Fosdick.* Harper & Brothers, \$4.00.

January, 1957

EDITORIALS

WRITING in *The National Geographic Magazine*, for August, 1956, Richard E. Byrd, who has devoted thirty years of his life to exploring polar regions, including five trips to Antarctica, tells why he keeps going back to Antarctica again and again. "Well, I like it there," he writes. "I like the endless reaches of wind-rippled snow, the stark peaks, the awesome glaciers." He names other things, such as the whirl of helicopters, the shouts of men wrestling with vehicles and gear, and the howling of huskies. Then he declares: "Most of all, I guess, I like the challenge of it, for Antarctica still plays for keeps. And I believe, as the scientists do, that the things we can learn there will have a profound effect upon the lives of us all." Is it not in that spirit that we should approach the new year 1957? There will be plenty of challenge in it, and it will play for keeps. What is done, for good or for ill, will be done once and for all; it cannot be undone. And surely there will be many things in the new year that we can learn—things that will have a profound effect upon the lives of us all. What if this year, the year 1957, we should learn the ways of good will and brotherhood and peace? . . . What if we should?

Open Windows In the Iron Curtain

AMONG many things that we might have learned in the year that has just closed, one thing stands out above all the rest. Now we know what is behind the Iron Curtain. In it now is a wide, open window, large enough for us all to see what is on the other side. The riots in Poland in July and the revolution in Hungary in October revealed beyond the shadow of doubt the hypocrisy and the humbuggery at the bottom of the so-called "people's democracies" of the satellite countries. Now we know the low standards of living, the hardships, the privations, and the brutalities that the people of these countries have endured since the Second World War. The "freedom" that the Soviets have been talking about is a myth, as we of the West have said all along. Others can see it now; there can be no doubt about it. Freedom under Soviet domination or rule? democracy? prosperity? peace? Ask the Poles who rose up in protest at Poznan. Ask the thousands of Hungarian refugees, the thousands who have been deported to Siberia, the thousands who laid down their lives in the cause of freedom. All would say, could they speak, the living as well as the dead, that their so-called "freedom" was the worst of bondage. So Winston Churchill's "riddle wrapped in a mystery inside an enigma" is all perfectly clear now. Men would rather die than live under the heel of Soviet oppressors. Let the uncommitted millions

of Asia, Africa, and South America please take note. In particular, let the people of India please take note. Whatever allurements communism may have had for them in the past, it should have none now. For those who desire bread, it has only a stone; for those who desire a fish, it has only a scorpion. Look through the open window and see.

Conservative Magazine On Biblical Literalism

WHOEVER dreamed that it would happen! But it did! It happened in "The Christian Century" of American theological conservatism, *Christianity Today*, for November 12, 1956. In that issue J. Marcellus Kik, associate editor, in an article entitled "Are Evangelicals Literalists?" speaks of the "unlettered extremist who takes every word of the Bible literally" as having "a naive faith." The "evangelical," he declares, "brings to view a different conception." He states bluntly that "the evangelical is not so naive as to interpret every passage of the Bible in a literal sense." Then Mr. Kik makes his bow to what used to be a theological bugaboo of the most ferocious character, "higher criticism." He writes: "The conservative scholar avails himself of the grammatico-historical method of exegesis. The knowledge of grammar and of the facts of history helps determine his exposition. . . . By the use of painstaking scholarship he seeks to obtain from Scriptures and history the exact meaning the writers intended to convey." Of all things! Precisely what higher criticism has always sought to do—just that and nothing more. Applying that approach to the Bible, Mr. Kik writes: "Punishments are portrayed by such vivid terms as Gehenna of fire, weeping and gnashing of teeth, fire unquenchable, chains of darkness, lake of fire burning with brimstone. Figures of speech? Yes, but portraying fearful and awful punishment." There goes a bit of choice literalism! And a conservative, mind you, gave it the gate. Summing up the present-day conservative's approach to the Bible, Mr. Kik writes: "The same principles, the same grammatical process, and the exercise of common sense are applied to the Scriptures that are applied to the interpretation of other books." Not a liberal, but a conservative, said that! Yet it was for his valiant stand on these very principles of Bible interpretation that Harry Emerson Fosdick was branded as a heretic a generation ago. Conservative theologians are just now beginning to catch up with him, as William B. Lippard suggests in his penetrating review of Dr. Fosdick's autobiography, on page 12 of this issue. Now, of course, one does not have to see eye to eye with Dr. Fosdick, or with anyone else, before granting him the right to differ with oneself

in theological matters. That right to differ is a part of our Baptist tradition, as expressed in such time-honored concepts as soul-liberty, private interpretation of the Scriptures, the priesthood of believers, and the competence of the soul in religion. The moment any Baptist surrenders that right for himself, or refuses to grant it to others, that moment he ceases to be a Baptist in the historic sense of the term.

Jitsuo Morikawa On Evangelism

ADDRESSING a denominational gathering at Green Lake recently, Jitsuo Morikawa outlined "some basic convictions and principles" which he proposed to follow as newly elected secretary of evangelism. First, he said, "is a profound urgency of recovering a deep theology of evangelism." Pursuing this objective raises "burning questions," such as these: "What constitutes the redeeming gospel of Jesus Christ? . . . What does it mean to be born anew in the context of this particular social order of the twentieth century?" By way of answering these questions, Dr. Morikawa declared: "If there is one single element our modern evangelism lacks, it is depth and reality; for much of what we verbalize and promote rarely goes beyond mere programs and mechanics." Second, Dr. Morikawa spoke of his "deep conviction of the prior place of preaching in the redemptive purpose of God." Said he: "Without for one moment depreciating the place of teaching and counseling and administration and the ever-increasing allied ministries of the church, we must return to the biblical and Reformation emphasis on the centrality of the preaching of the Word of God." But preaching is not enough. Preaching "must find incarnation in the corporate life of the congregation." Expressing "grave anxieties" about "the current expansionist movement" among the churches, Dr. Morikawa declared: "We face the irony that precisely at the moment when our membership has reached its height in relation to the population, the disintegration of human life has reached its lowest ebb." There is danger, he said, in seeking religious conversions by assembly-line methods. Third, speaking of visitation evangelism, Dr. Morikawa expressed concern "at the point of actual encounter." "When noble laymen engage in a visit, to what faith do they give witness?" he asked. "What is the content of the gospel which they bear with them? Does a soul-shaking, life-changing act of God really take place?" These questions concern us all. And godspeed to Jitsuo Morikawa as he helps us to find the answers and leads us in a genuine revival of vital Christianity.

A Little More, But How Much It Is!

HAVE YOU EVER tried to visualize how much an extra dollar, or even an extra few cents, added to your weekly church pledge would accomplish in taking the gospel into all the world? Try it some time! A few weeks ago some of our denominational leaders tried it for all of us, with almost astonishing results. Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies, spoke of what even \$50,000 to \$75,000 in extra funds would make possible in our work overseas. He said it would help (1) to open a new

station among the animistic Karens of Burma; (2) to extend our efforts in the rapidly growing field of Okinawa; (3) to provide funds for the salary, the travel, and the equipment of a Filipino evangelist, who would work under the Philippine Convention of Baptist Churches; (4) to provide a Christian leader to work in the hill areas of Assam from which missionaries are now excluded because of the political situation there; and (5) to provide scholarships for students in India, Japan, Hong Kong, and the Belgian Congo. Speaking in a similar vein, Theron Chastain, executive secretary of the American Baptist Home Mission Societies, looked at this extra money in terms of (1) providing funds for periodic conferences of missionaries, pastors, and church workers in Latin America; (2) replacing worn-out automobiles, at least eight, which missionaries are now having to put up with; (3) expanding a Christian ministry to service personnel; (4) providing ministries for Frontiers churches; (5) making possible adequate rest leaves and furloughs for missionaries in Alaska; and (6) expanding work in cities and among foreign-language groups in the United States. To be sure, your extra dollar, or your extra fifty cents, would not do all these things; but it would help. Added to the dollars of 1,499,999 other American Baptists, your dollar would make exactly \$1,500,000 a week!

The Church's Responsibility Toward Service Personnel

RECENTLY, on a trip to the Far East, Harvey R. Kester, field representative of the department of ministry to service personnel of the American Baptist Home Mission Societies, talked with scores of chaplains, directors of prisons, doctors, and other military leaders. All agreed that the church, together with the home and the school, has a large responsibility for the behavior and welfare of military personnel. Statistics from brigs and military prisons indicate that few prisoners have had adequate Christian training. What, then, can the church do? Among other things, Mr. Kester says it can (1) seek to develop a more adequate remedy for loneliness; (2) point out methods whereby service personnel can withstand the group pressures which are always present when men live in close quarters away from the influence of church and home; (3) teach servicemen more specific ways of maintaining their Christian witness in the face of paganism and immorality; (4) maintain a strong liaison between the serviceman and the home church; (5) make sure that our youth know the basic principles of the Christian faith; (6) promote regularity in church and Sunday school attendance; (7) inform youth of the consequences of promiscuity and of hasty marriages; (8) point out to youth facing military service their obligations to God and country; and (9) alert every home and family of its responsibility for maintaining spiritual ties within the family and for developing spiritual disciplines early in the life of a child. These, of course, are only a few of the things that a church can do. You will think of others. But let every church do something—and do it now, before it is too late. Perhaps it would help us all, churches as well as individuals, to personalize this problem. *My* boy is concerned in all this! These are *our* boys, far from home, lonely, disillusioned. . . . *Our* boys!

A Tale of Two Germanys

By JOHN C. SLEMP

SEATED before a screening committee at Marienfelde Refugee Reception Camp in West Berlin last summer, a woman of about forty, mother of four children, poured out her heartbreaking story. She and a thirteen-year-old daughter had just left behind the hardships and terrors of Communist-controlled East Germany. An older daughter could have escaped ahead of her, but urged her mother and younger sister to go first. One son was employed in West Berlin, but another was being trained to become an officer in the East German army.

Now this woman, whose husband had been killed in the war, was seeking admittance to West Germany as a political refugee. Acceptance would make it possible for her to live in West Berlin with her son, or to be flown to West Germany. Refusal would mean staying in West Berlin at her own risk or returning to East Germany.

For thirty minutes the answers that the woman gave to the committee's questions furnished increasing evidence of her deep sincerity. Then she was asked to leave the room while the committee considered her case. Called back presently, she awaited the committee's decision—her future. Though fear of what might happen to her son in East Germany kept the committee from accepting her as a political refugee, it would accept her for humanitarian reasons. Suddenly the woman's face, until now drawn with anxiety and care, glowed with joy born of new-found hope, and tears long restrained flowed freely down her furrowed cheeks. The three members of the screening committee and five American observers wept also. There was nothing else to do. I know. I was there.

This woman was only one of 2.5-million refugees who had come in a steady stream from East Berlin to West Berlin since 1948. Many had come because they were anti-Communists; others, for a variety of reasons. Farmers had come because of their inability to meet the exorbitant quotas demanded of their crops; teachers, because in East Germany they were being forced to teach communism, including irreligion; parents, because they desired their children to have a Western education; businessmen and small shopkeepers, because of their hatred of regimentation; young men, to escape being drafted into the army. Still others had come in search of a higher standard of living or for sheer adventure. But they had come—in a steady stream.

This steady stream of refugees is convincing evidence of the contrast between East Germany and West Germany—a contrast which is obvious in Berlin today. West Berlin, largely destroyed during the war, is being rebuilt at an amazingly rapid pace. East Berlin, with the exception of Stalinallee, remains in shambles. I saw no more of East Germany, but it would seem logical to assume that conditions elsewhere are not better than they are in East Berlin.

It is, of course, common knowledge that the whole of West Germany is prosperous today. Asked the reason for this prosperity, one spokesman at Bonn said, "The people like to work." Other spokesmen, of course, added

such important considerations as American aid of generous proportions; the devaluation and stabilization of the currency; and the decision of the Government to decontrol the nation's economy, to adopt the principle of free enterprise. Beginning in 1948, the rate of capital investments soon reached a new high, exports began to surpass imports, and dollar reserves increased. Labor gave full cooperation, giving top priority to national economic recovery.

But still there are two Germanys, and the chances for reunification are at present very slim. In Berlin, an island in the Communist Red Sea, the desire for reunification is virtually unanimous. Indeed, reconstruction of West Berlin is proceeding in the hope that the city may some day be one, and that new streets and new buildings will be in the right places. In East Berlin, the desire for reunification is even keener than it is in the West, for obvious reasons.

In West Germany, however, the desire for reunification seems to be diminishing with every passing day. To be sure, reunification still dominates the political scene. All politicians are for it; it is a part of their creed. Similarly, all West Germans are for it—at least in theory. But not all are wrapped up in it, as they were just a few years ago, say in 1952. Apparently, their prosperity has done something to them. Enjoying to the fullest their sense of well-being, they do not wish to be disturbed. Reunification might change the entire economic structure. Better leave good enough alone. Indeed, it may be said that interest in reunification decreases in direct ratio to the distance from East Berlin westward.

So the reunification picture is not bright. It is almost as dark as the Soviets want it to be. They figure that time is on their side, and so far it would seem that they are right. Reunification remains the one club that the Soviets hold over the head of the Western alliance, and they are in no hurry to put it down. In view of what has happened in Poland and Hungary recently, it would seem that reunification of Germany is far, far away.

Despite all this, however, two chains continue to hold the two Germanys together—the home and the church. As long as there are mothers like the one I saw at Marienfelde, the cause of freedom and of national unity will not be entirely lost. Nor will it be lost while the church continues as a virile institution. Bishop Otto Dibelius of the Evangelical Church in Germany has never acknowledged the existence of two Germanys. He is bishop of the church in both sections. The same unremitting efforts to preserve unity between East and West are the deep concern also of Baptists and of other Christians in Germany. The Baptist Union of Germany serves all of Germany, not part of it. Officers of the union who live in the West are permitted to visit churches in the East, and theological students from the East are permitted to study in the West.

So it is that we may thank God and take courage. These two chains—home and church—may at last succeed in binding the two Germanys together into a free, democratic nation, with liberty and justice for all.

GREETINGS

A Happy New Year!

By HARRY L. DILLIN



A HAPPY NEW YEAR to American Baptists everywhere. Perhaps I should say, more appropriately, "Happy Jubilee Year," for this is the year in which we pay special tribute to our Baptist founding fathers and seek by renewed dedication of ourselves to strengthen the foundations they laid.

As we enter the new year we look into the pages of our history and read them anew, some of them with pleasure, some with remorse. Then we look to the open pages of the future with confidence and joy, and begin to write a new story inspired by the abiding love of Christ, whose we are and whom we would serve faithfully and well.

In the books of yesteryear we read that the first association of Baptists was established 250 years ago in Philadelphia. It exerted a stimulating and molding influence on what had been a feeble individual effort. From this small beginning we took Christ's message around the world, stopping long enough to establish the American Baptist Home Mission Society exactly 125 years ago. This society later became an integral part of a more unified organization known first as the Northern Baptist Convention, now the American Baptist Convention. We conceived of this larger organization as a means of giving expression to the opinions of our people upon moral, religious, and denominational matters, and of promoting denominational unity and efficiency in our every effort toward the evangelization of the world. This new order came into being fifty years ago, in Washington, D. C.

So these three significant pages of our past shall be re-enacted and honored in our annual convention in Philadelphia, May 29-June 4.

But what of the pages that we shall write during this jubilee? From Leviticus we learn that "in the day of atonement shall ye make the trumpet sound throughout all your land. . . . ye shall hallow the fiftieth year, and proclaim liberty . . . ye shall not . . . oppress one another; but . . . fear thy God."

From the words of Christ, whose birthday we have just honored, we hear: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised."

Surely this is the Baptist mission. Wherever I have traveled during this year I have found our Baptist people more determined than ever to take the gospel to all those who have not had the joy of knowing Christ—and there are sixty million of them in the United States, to say nothing of the world at large. We realize that Christ's message will liberate those who have been blinded by and to their sins; those imprisoned by walls of fear and ignorance; and those bruised by our widespread indifference to the dignity of man—of all men. Arrayed against us in the world are powerful, sinister, and cynical forces which threaten our most cherished democratic and Christian principles. Our defense will be the informed judgments of our minds, the warmth of our hearts, and the vitality of our faith in our Savior, Jesus Christ.

I have been thrilled by the unity of our Baptist cause, by the devotion and talent of our executives, and by the promise of more effectiveness through our new organization. On every hand we find the evidence of the solidarity of our people and the purposefulness of our program.

During this jubilee we shall benefit by the achievements of the Year of Baptist Achievement—the growth of attendance in our Sunday schools and the increased stewardship of our financial resources. Great is the joy of those starting new mission churches and of those dedicating new sanctuaries and educational units.

Just now we are beginning to implement the Lay Development Program that will produce a resurgence of lay leadership and constructive effort. As an educator, I rejoice in the plans being laid for the undergirding of our educational institutions, all organs of the church and devoted to the task of training an informed lay leadership and an inspired ministry. Above all, Baptists around the world will rejoice in the jubilee evangelistic advance that shall blow the trumpet of Christ and, herald his love.

Yes, my friends in Christ, it has been a joy, as your president, to observe American Baptists in worship, at work, around the planning tables—all pointing toward a greater witness. Hence, as we take a grateful look into the past, may we write with a hopeful pen, a glorious future by preaching with Christ that "this is the acceptable year of the Lord."

Missions in the New Burma

The new Burma that is emerging in revolutionary Asia calls for a new look at our American Baptist witness in that great land

By DOUGLAS G. EADIE

IN RECENT YEARS a number of authors who specialize in travel books have visited Burma. The usual pattern is to spend two or three weeks in a hop-skip-and-jump tour of the land and then produce a book explaining all about Burma! Those who have lived there smile and suggest that had the author stayed longer he would have been unable to write the book. He would have discovered that Burma is more complex by far than he at first so blithely assumed.

It so happens that I was in Burma too long to be able to write a book, but not long enough to become an authority.

My assignment was to carry a full teaching load at the Baptist Divinity School at Insein, just eight miles north of Rangoon. On one occasion I was introduced as "a member of the Insein faculty." This looks better written than it sounds spoken!

In my classes were eight different language groups from most of the areas of Burma. Thus I was brought into contact with a cross section of representative student leaders from Burmese, Pwo Karen, Kachin, Sgaw Karen, Mon, Chin, and Chinese culture and language groups. I also visited Christian leaders and churches in Moulmein, the Bassein area, Mandalay, and intermediate places. In addition, it was my delightful privilege to meet and visit with all the fifty-odd missionaries who are representing American Baptists in Burma. With many of them I was able to work rather intimately.

Here are some of my observations with respect to missions in the new Burma.

1. Most Americans have both overdramatized and underestimated overseas missions. I had constructed a picture of the missionary and his work far too primitive, too individualistic, and too dramatic. The truth is that our work in Burma is as complex as modern life. Most of the tasks are routine and resemble work more than adventure. Scores of committee meetings make the missionary realize that his work is not carried on in splendid isolation.

At the same time, I had not realized the tremendous influence and prestige of our institutions. Our churches are growing and are organized into strong convention fellowships. Our hospitals are powerful centers of health and healing esteemed by all. Our schools are respected and patronized by the top social, political, and economic leaders, both Christian and non-Christian. We need never apologize for our impact in the Orient.

2. The term "mission field" as applied to Burma is misleading and inaccurate. Burma is not a field; it is a nation. It is a nation still in the birth pains of nationhood, but a nation, nevertheless, which is attempting to find its place in the modern world as a social state.

Christianity in Burma is not being spread in a "field." It is being confronted by all the complex problems arising from the attempt to transform a feudal economy into a welfare state, with no industrial revolution in



The Eadies with Chit Maung (left) and Paul Clasper, principal and dean, respectively, of Divinity School, Insein
January, 1957



Students and faculty of Divinity School at the Mingaladon Airport, Rangoon, as the Eadies were returning home

between. Even in more remote areas the missionary must come to grips with the new pattern and must conform to increasing governmental regulations. A missionary strategy based on the old order will be doomed with the passing of that order. A new day demands new methods.

3. Christianity in Burma is decidedly a minority movement, although vigorous and growing. We must recognize that its leaders will develop attitudes and solutions different from those which are useful to us in the United States, where the Baptists are one of the largest Protestant groups. We must be careful not to insist that Christianity in Burma shall conform to our methods and patterns of church life and thought.

4. The Divinity School must occupy an increasingly important role in Burma Baptist work. At the present it is the only interracial training center where all the various peoples of Burma can have a common Christian experience of training, service, and education. In the more unified Burma, which will surely but slowly emerge, it will become the training center for executive leadership, better-trained pastors, evangelists, and Christian educators.

5. The churches which we organized as objects of missionary concern have now become originating sources of missionary concern. In short, the child has become a parent. In Japan, Japanese Baptists are promoting a mission in Okinawa. Karen Baptists in Burma have sent missionaries to the Karens in Thailand. The Kachins are carrying the gospel to the more remote and primitive Nagas. This thrilling development signalizes again a new era in missions.

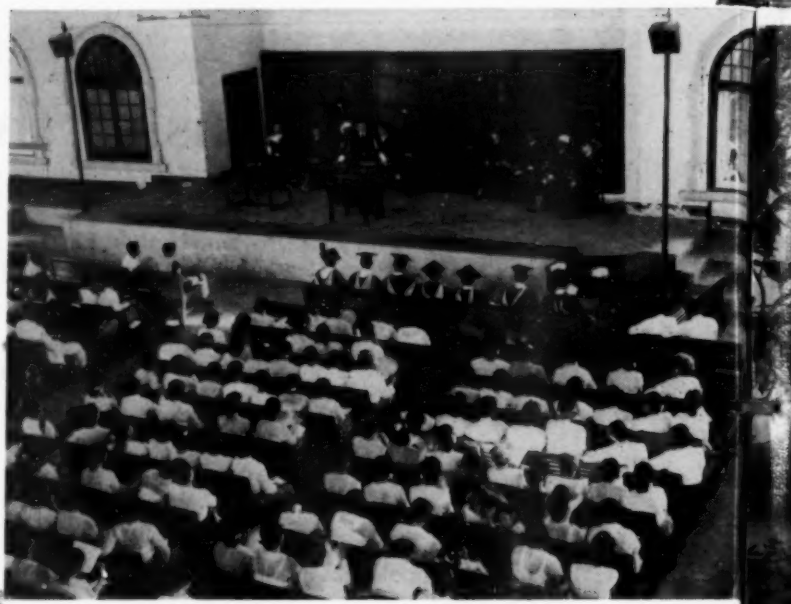
6. Churches organized under our alien leadership are now confronting the problem of producing their own indigenous leadership. This development is not entirely new, but is being accentuated by the fact that fewer missionaries are permitted in Burma.

Some of the Christian leaders in Burma have studied in schools and seminaries in the United States. Perhaps more should be encouraged to come here, as a more profitable investment than relying entirely on the training and sending of those who will always remain aliens to the culture of Burma. Nationals might well be given scholarships to study here. Those who have had this experience should then be encouraged to apply themselves to the task of strengthening the schools and training centers in Burma and elsewhere.

7. The era of paternalism in missions in Burma is past. Our position is now that of partner rather than parent. We work side by side with our Baptist brethren, rather than mothering them.

■
But the Christians of Burma still need our aid, both in personnel and in money. Let there be no mistake about this. Nevertheless the attitudes and responsibilities of the personnel must be different from that of the past.

National leaders must be, and are being, entrusted with more responsibility, both financially and strategically. A historic and forward-looking decision was made at the mission conference last January, when it was voted by the missionaries, without dissent, that all future requests for missionaries and their assignments are to originate with the Burma Baptist Convention. At the same time, the ownership of mission property is being



Dr. Eadie delivering address at the Divinity School commencement exercises held in Cushing Hall, Rangoon, 1955

transferred to this indigenous body and its related groups. This is not an easy step to take. Power is relinquished slowly and oftentimes reluctantly. But indigenous leadership has always been our goal. Now the passing of colonialism and the emergence of a spirit of nationalism in Southeast Asia provide us with an opportunity to implement our high professions that we should not lose.

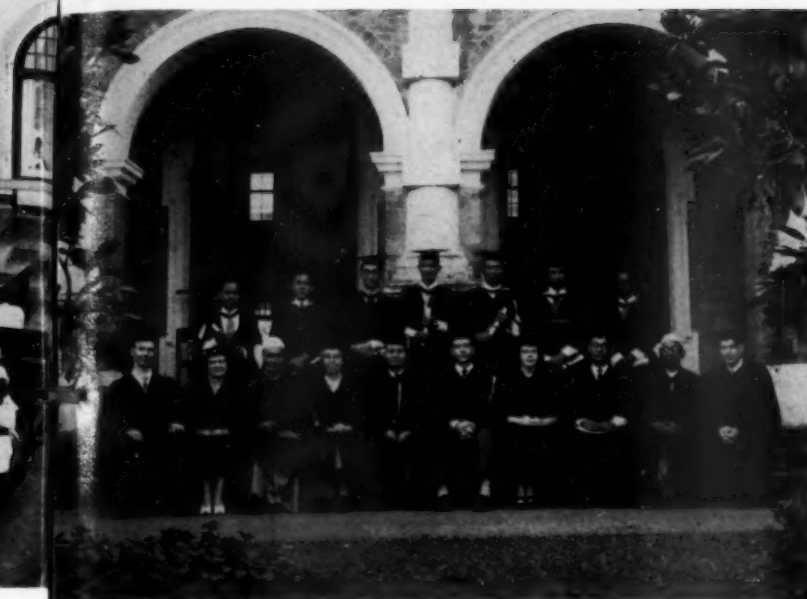
The most negative and coldly calculating way of expressing the same idea is to state that we must not be caught again as we were in China, where our losses were heavy because we were in a position so easily identified with an alien regime. A church owned and directed by indigenous leadership will fare better in a revolutionary epoch.

8. The Baptist denomination in Burma, now one of the "younger churches," should be encouraged to take its place in the ecumenical movement as a cooperating member of the World Council of Churches. It is not now a member, though its application is in process.

Already the ecumenical movement has thrust itself into the area of Southeast Asia. Visiting leaders meet for conferences and discussions with students at the Divinity School and with national leaders whenever they pass through Rangoon. Several ecumenical conferences have been held in this area. The Divinity School was well represented by both students and faculty at the theological educational conference held in Bangkok last February.

Even in the provincial areas in Burma the Baptists are discovering that there are other important Christian groups with whom cooperation is desirable. But there is danger that the rise of nationalism in Asia will interfere with the ecumenical vision. This vision must be encouraged.

9. The Burma Baptist Convention must be strengthened. This must be done even if it appears to mean loss in prestige for efficient and well-organized minority groups, such as the Pwo Karens, Kachins, Sgaw Karens, and other Baptist conventions. Perhaps there would be



Graduating class and faculty of the Divinity School in October, 1955. Leaders for some of the churches of Burma

no loss at all. In the long run all would gain. Past patterns encourage loyalty primarily to the smaller language group.

This move is desirable because the Baptist work in Burma will be strengthened as a broader view of it is accepted by the various language groups. It will cease to be parochial. It will cease to be fragmented. The several groups need one another.

Furthermore, Christianity is by nature intercultural and interracial. Thus with a growing unity the real character of our Christian work will be more readily revealed and more easily presented to non-Christians.

The Government of Burma is vigorously pushing a policy of integration for all of Burma. This is something the British never seriously attempted. For example, Burmese will be required in all schools and is to become in the future the language of government and higher education. Government schools are being established even in remote villages. In time this policy will unify the cultures of Burma. In many areas the flag of Burma is now for the first time accepted as a symbol of this unity.

Obviously, achieving unity is a tremendous task and will take time. There are many counter forces. A land in which there are twenty-seven different languages and one hundred and twenty-eight dialects, makes the Balkan problem appear simple by comparison.

But the movement will be irreversibly in the direction of national unity as highways, railroads, and airways continue to improve. To strengthen the Burma Baptist Convention means to capitalize on this inevitable movement and, indeed, to aid it.

10. Training in stewardship is urgently needed. Systematic, businesslike, and serious giving must replace sporadic, emotional, and unplanned financing. The people are in poverty, but this is all the more reason for giving careful attention to stewardship. Perhaps courses on Christian finance could be inaugurated in seminaries and stressed at leader-training institutes.

11. The Christian faith must come to grips with the Buddhist community in a more realistic and productive way than it has formerly. Most of our evangelistic success has clearly been among animist groups. It is no secret that over one hundred years have produced disappointing results among the Buddhists.

The approach to sophisticated and better-educated Buddhists, many of whom are in high political, economic, and cultural brackets, must of necessity be different from the approach to animists. Qualified personnel might well be assigned the task of analyzing and assessing our measure of success and carefully studying Buddhism in an attempt to discover appropriate methods of presenting Jesus Christ.

It is folly to assume that Buddhism is impervious to the appeal of Christ. Buddhism itself is stirring, but the result may well be to awaken spiritual hunger rather than to satisfy it. While I was in Burma, two monks were converted to the Christian faith. One of them is now in seminary preparing for the ministry. Careful study and long-range planning must replace hit-or-miss methods. The future of Asia may be determined by our response to this challenge.

12. More attention should be given to the study of communism as it appears in Asia. Its roots, its character, its aims and purposes, and its criticism of religion should be freely aired, discussed, studied, and evaluated. Hla Bu, former president of Judson College and now chairman of the department of philosophy at the University of Rangoon, estimated that two-thirds of the seven thousand students of that school are Communists. Why? Why is this term a popular label? What is meant by this term? How much do these students really know about the philosophy of Karl Marx? How can they be won to Jesus Christ?

These and scores of similar questions will be relevant for alert Christian leadership in Burma. Communism might well be studied as realistically as animism or Buddhism, for it is competing with Christianity for the faith of man.

Finally, I must pay tribute to the men and women whom we Baptists have sent to Burma over the years. They have been, and are, top-caliber men and women. Those with whom I worked are rugged Christians. Their devotion is deep. But they are human beings like ourselves. They confront frustrating situations both within and without the churches. They desire perfection, and yet are forced daily to see work left undone. They are expected to do their work and also to train others to do it in the event they may have to leave. They are asked to give more responsibility to nationals, and yet must frequently be held accountable for mistakes of judgment or for resultant inefficient methods. They must both lead and be inconspicuous. They are aliens, but must live as though they belonged to Burma.

Our missionaries have sacrificed physical and material comforts, but these are not their major sacrifice. Their bitterest cross is that they are forced also to sacrifice many spiritual blessings and advantages. Of them the world is not worthy. Working with them was for me a richly rewarding experience. May God bless them and their labors for Christ.

INTEGRATION Is the Church's Job, Too

Although progress is being made toward integration in American Baptist churches, many obstacles still stand in the way. These can be removed!

By BERNICE COFER

WITH THE COOPERATION of American Baptist pastors, the department of Christian Friendliness of the American Baptist Home Mission Societies completed in May, 1956, an inventory on racial inclusiveness. For this study, the term "inclusiveness" was confined either to church membership or to church activities involving both Caucasians and Negroes. Of the pastors included in the survey, 35 per cent replied—a good response to a questionnaire. Returns show that there are four hundred integrated American Baptist churches.

Integration of Negro Americans was selected for the inventory because they are twenty-one times as numerous as members of all other racial minorities combined. Interest of American Baptists in the Negro segment of the population is reinforced by the fact that one out of every two Negroes is a Baptist.

Though four hundred out of our constituent churches may seem a small number, yet the inventory shows that it is a fast-growing number and that there are four basic barriers to growth.

At least one of the four barriers confronts each church: an all-white community; a social system of racial congregations; the movement of minority families to urban areas without adequate city planning for them; involvement in a misdirection of American society which crucifies Christ afresh.

An all-white community, the inventory showed, accounted for more than half the all-white congregations. Comments ranged from regret that the church was for Caucasians only, to a sense of relief that the congregation was not involved. Ray L. Kearney, of the Montclair Baptist Church, Denver, Colo., says that the attitude "No Negro—No Problem" is like the rutted road of yesterday in contrast with today's superhighway.

The pastor of a church in a village which is becoming a part of a suburb of a growing city, writes: "Judging by reactions to sermons and discussions of the race problem, some in the church favor housing integration; none express opinions against it. Although one senses a conflict on the issue, it will become an issue only when the first Negro is invited to buy or build here. Negroes have a contribution to make to all, if given a chance."

A social system of racial congregations accounted for the second largest category of responses. Some Caucasian pastors called the presence of the Negro church "the normal situation."

At this point it is interesting to recall that, in 1947, Harvey Kester wrote *Color Line*, in cooperation with

the Council on Christian Social Progress. His study showed that there was no appreciable difference in the attitude toward the Negro in communities where there were Negro churches and in communities where there were no Negro churches. Pastors from interracial congregations believed that the American Baptist Convention could foster better race relations by encouraging "racial" churches to enter into full fellowship with state and national conventions; by refraining from listing Negro pastors separately in annuals (voted by General Council, November, 1956); and by a wider use of other races in our programs.

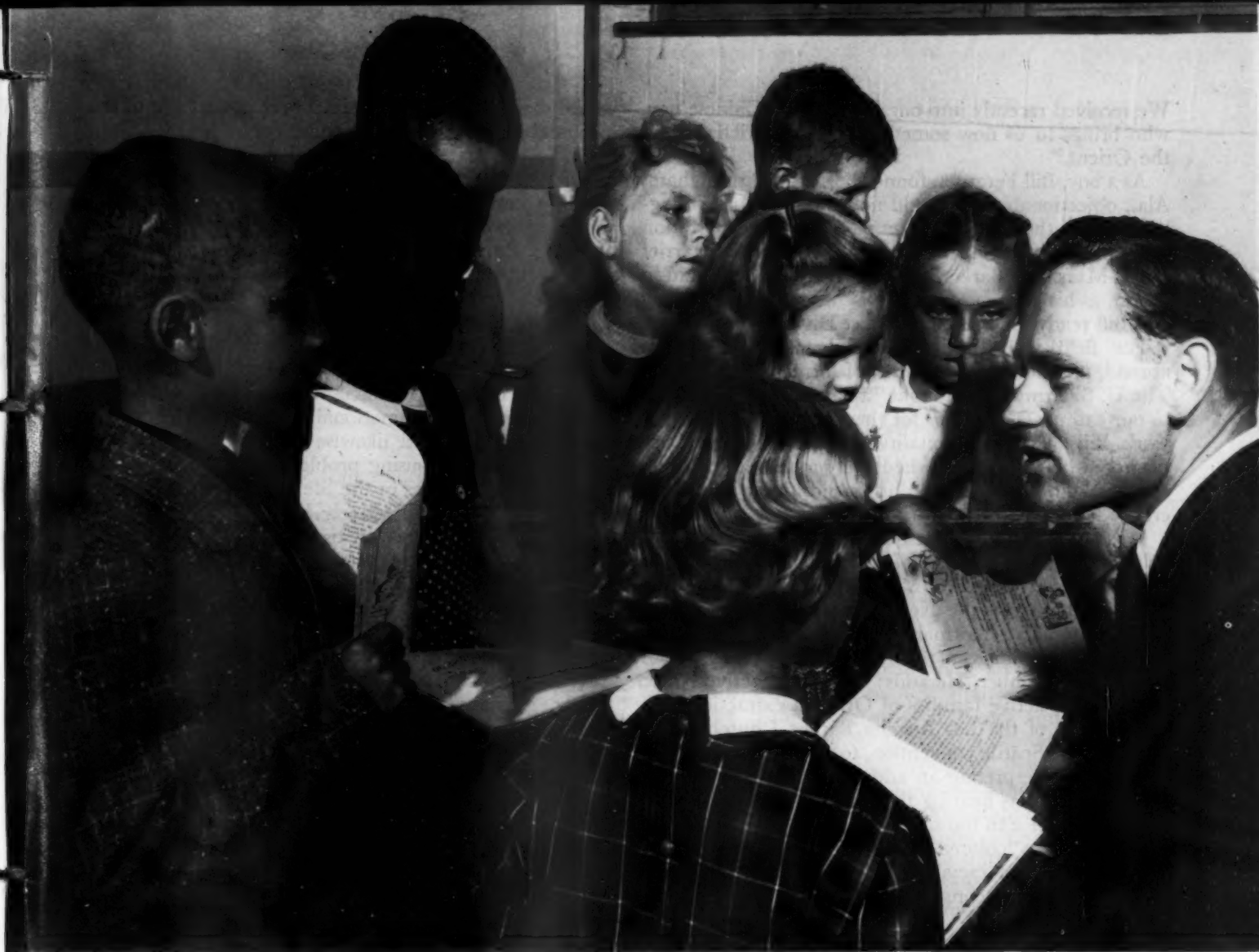
OPPORTUNITY for Negroes and Caucasians to work together is provided in the current plan for an American Baptist Convention program to lead up to the Joint Evangelistic Crusade, 1959-1963, of the National, the Southern, and the American Baptist Conventions.

Zion Baptist Church, Philadelphia, Pa., has a pastor, Leon Sullivan, who sees integration as a two-way street. He has begun to invite Caucasian neighbors into the church's excellent programs of worship, instruction, and service. Indeed, an increasing number of Caucasians across the convention hold associate membership in Negro Baptist churches. Pastors of these churches contribute to the dimensions of the gateway to intergroup Baptist fellowship.

Minority families moving to urban areas can be accommodated adequately only by the construction of new middle-class housing for nonsegregated communities. Congregations which are ready to bring persons into membership without distinction as to race, are handicapped by the fact of racial segregation.

One pastor writes: "To date one Negro family has been able to buy a lot and is building a house in our town. Will you please keep me abreast of any developments in other places which may be helpful." Two others asked how to bring Negroes into the community. A study guide for churches, *Houses and People*, by Margaret E. Kuhn, for the National Council of Churches, has a unit on "Good Housing for All." It is an excellent source book.

Woodlawn Baptist Church, Chicago, Ill., has a cosmopolitan fellowship. The first Negro applicant for membership was joined at the chancel by a Japanese-Hawaiian of Southern Baptist experience and two graduates of our Central Philippine University.



S. Joseph Duell, minister of the Beverley Gardens Community Baptist Church, Dayton Ohio, and young parishioners. This New Frontiers church has a growing interracial fellowship

Indian Americans from three tribes have been loved into this fellowship; a Chinese deacon, a Chinese choir director, a Chinese soloist serve; a Spanish-speaking service is held each Sunday afternoon, with a Baptist Missionary Training School student assisting a Spanish-speaking pastor. This congregation actualizes the title of a new study book, *The Kingdom Beyond Caste*.

All of us are involved in the complications of the misdirection of society which produces segregation and discrimination. Here and there individuals rise up as they see that they are on the wrong road. As their awareness grows, they are able to reverse their direction in this complicated maze of society by simple acts of loving-kindness.¹

In Waltham, Mass., Pastor Arnold R. Perron writes: "You can see what a fine approach we give our youth, with Lucius Walker as youth director. Lucius is a student at Andover Newton and is to be with us this year and next year at least." At their youth banquet the Negro director presented as speaker Ndabaningi Sithole, from Southern Rhodesia, South Africa.

In Salinas, Calif., the Inter-Church Youth Council

became interracial because of Baptist leadership. Filipino families are active members. In Merced, Rev. and Mrs. Harry B. Transchel became the "how" for the Chinese, Negro, and Spanish-speaking youth who could not skate at the community rink. Out of this local action came the "how" for two Negroes (Baptists, by the way) to be elected to the city council.

Interestingly, fear of intermarriage was mentioned by only one pastor in almost two thousand.

An increasing number of congregations are having creative experiences in race relations. Some New Frontiers churches have written into their constitutions that membership is to be multiracial. Several pastors are seeking to develop an attitude and spirit in the congregation which will make it easy for a Negro to be received into membership.

Francis W. Trimmer, pastor in Schenectady, N. Y., writes: "A few years ago the General Electric Company here in Schenectady employed its first Negro engineer. He and his wife began to attend our church and later on became members in our fellowship. They were the first Negro family that we had ever had in our church. I think our people are glad now in the thought that we are a non-racial institution, and are very happy to have people of other races share in the work of Christ here.

¹ *Integration North and South*. By David Loth. Meridian Books, 17 Union Square West, New York 3, N.Y., 40 cents.

We received recently into our fellowship a Chinese boy, who brings to us now something of the enrichment of the Orient."

As a boy, Bill Ferguson found the city of Birmingham, Ala., objectionable. He could not find God in Birmingham. Later, the armed services paid Bill's transportation to Fresno, Calif. There in the Bible class of Harriet (Mrs. Marshall) Barker, Bill found God—found him in Christ, as his personal Savior. Discharge from the Army saw Bill ready for Berkeley Baptist Divinity School.

For field work, Bill ministered to students from abroad, particularly young men of former enemy status. The U. S. Army had brought Japanese and Okinawans to our campuses, in order for them to see democracy at work. Bill arranged hospitality for them in Negro Baptist homes. He himself relished every minute of the freedom that he had to choose his friendships without reference to pigmentation of the skin.

William Ferguson, a pastor in a San Francisco suburb, reports: Sunday school superintendent of Indian extraction; one deacon of Mexican extraction; one deaconess, a native of the Netherlands; a soprano soloist from Guatemala; chairman of board of missions, the son of an Italian immigrant; a beloved elderly lady as our only Negro member. He adds: "We need active Negro families and active families of Oriental extraction."

But what of the Los Angeles Baptist Church of the Deaf? At the Seattle convention, to see the pastor, Noble A. Hower, interpreting an address was to get a double impression. I was hearing the words; I was also seeing the translation into the sign language of the deaf. How do the deaf say "colored"? What report did they make? "First instance of racial inclusiveness, 1943, in a predominantly 'white' congregation. Number of persons involved, three."

IS GOOD WILL ENOUGH? No! It merely leads to the conclusion that "racial differences are of no real significance except as thinking makes them so." Awareness must be followed by the strength to reverse the misdirection of the society in which we are involved.

All action is local. "The Christian church," wrote Charles S. Johnson, late president of Fisk University, "should take the leadership on a world, national, regional and local level at all those points where the culture and civilization around us are in conflict with the Christian principles of the freedom, equality, and dignity of all human beings."

In accepting a vigorous and dynamic role in bringing about social change in accordance with the teachings and example of Jesus Christ, a church has the following responsibilities, among many:

1. To maintain a loving fidelity and concern in a counseling capacity for every member of the church, regardless of agreement or disagreement in the midst of social change.

2. To make an intelligent study of the basic issues of our day along with a well-balanced and disciplined study of the Scriptures, in order that there may be a "thus saith the Lord" in a revitalized and ongoing ministry of teaching and preaching.

3. To develop a method of study and discussion among the constituents of the church, by which contro-

versial social issues can be talked over in the light of the facts and of the Christian faith.²

4. To penetrate the life of society by the witness of individual Christians in their vocations and as citizens.

5. To consider adequate and decent housing in a good neighborhood to be a religious issue of high importance. Proper housing is critically significant for preserving and strengthening family life and for the normal growth and development of children.

Christians should act in their vocational and citizenship roles to help all Americans meet their housing needs. Individual churches, councils of churches, councils of church women, denominational leaders, and denominational agencies should likewise study and act to help solve the nation's housing problem.

The motivation lies in the life and work of the local congregation. How effectively have the lives of individuals been transformed by the renewing of our minds? What differences have developed in both individual and collective behavior that make for stronger family circle ties? for less fear and intimidation by the custom and pattern of society? for more responsibility for the national behavior of the American population?

This study can be summed up in the story of one family. A thousand women at the Seattle convention heard Daisy Graves tell her story of "How it is. . . ." Spontaneous applause interrupted the dramatic presentation called "The Church Was There." Here is Daisy's story:

"My husband, Dr. Giles Graves, happened to be born one-fourth Negro. I happened to be born Chinese. For several years after we were married, neither of us attended church regularly. My husband was not made to feel welcome at the Chinese church. I was not too welcome at the Negro churches. When our daughter reached school age we began seriously to think about a church home. It was of the utmost importance that we worship together as a family.

"With a bit of pioneer spirit I started to visit different 'white' churches in this city. The reaction on the part of the churches to my presence ranged from coldness, indifference, shock, to cordiality. Because I already had a few friends at the First Baptist Church, my husband and I felt we would be more readily accepted there.

"A few years after I had placed my membership in the First Baptist Church our daughter, Roselen, was baptized. Dr. Graves did not become a member of the church until 1950, and then it was largely through the efforts of Dr. Harold Jensen, who so sincerely believes in the brotherhood of mankind.

"On the whole, the Graves family have been quite contented in their church home. Dr. Graves was just recently elected to the board of deacons. I am on the board of Christian education, and Roselen is active in the young adult group. Generally, we are well accepted, but I am sure there are members of the First Baptist Church who have still to accept us. It is the hope and prayer of the Graves family that through our actions and the action of the First Baptist Church, other churches in the city will become integrated."

² For assistance, write the Department of Christian Friendliness, American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N.Y.

Accent on PEOPLE

At the crossroads of our own U. S. A., in rural and urban Latin America, wherever American Baptists are at work, people are their chief concern

By HELEN C. SCHMITZ

THERE is only one thing more interesting than people, and that is more people! That is why the story of missions is always fascinating. It deals exclusively with the soul struggle of people. Economics, education, health, child nurture, all these are involved, but the central theme is man's search for happiness, which means ultimately his search for God. For many, this search is slow and tortuous.

Paul was bitter when he returned from military service. On a barren atoll in the Pacific he had brooded over burning memories of brilliant achievements on the football field. The hours had dragged interminably, for there was nothing to do but think. Boredom had caused embitterment. So at the end of the war Paul had returned home with lack of interest in life.

For the want of something to do, Paul entered the university. He registered too late to get a room on the campus, but a Baptist professor offered him a room, and soon he was a part of a happy church-going family. Then he met the Baptist student pastor, and his life took on a new dimension without his knowing what was happening. At the university he met young men who were articulate Christians, and attractive girls whose religion made them refreshingly different. He joined the Roger Williams Fellowship, became interested in projects related to a great cause, and served as program chairman. He also became president of the Baptist Youth Fellowship. After attending a conference on the ministry, he decided to give himself to full-time Christian service. Paul graduated at the top of his seminary class, became a scholarship student at Yale, and then a teaching fellow at Princeton University.

Hope awakened in Louis Perez as he listened to the glowing words of the young preacher. Motherless at an early age, Louis and his brothers had left home to escape the strict discipline of their father. The young boys sought every excitement of the streets and were finally attracted to the vice of dope. In time the police apprehended the boys and the forces of law sent them to a state hospital for addicts. After the period of rehabilitation, they eagerly returned to their father. The father's joy over the return was short-lived, however, for restlessness soon overtook the boys and they decided to become independent.

For a time all went well. Louis fell in love with a lovely girl and planned to marry her, but the girl's father would not grant permission until Louis proved himself worthy by saving a certain sum of money. The days dragged for Louis; his money never quite covered

his wants. Determined to end this tortuous period of waiting, he stole the necessary wedding money. The theft was soon detected and Louis sent to prison.

On a visit to the prison, a young Baptist student from the Spanish-American Baptist Seminary found the defeated Louis. The love of a father and the intended bride had failed, but the love of God as transmitted by the visiting minister soon gave Louis a new outlook on life. Good behavior earned him an early parole. He found a job, saved money, married, and continues steadfast in the power of God to seek and to save.

Spanish-speaking Americans, of whom Louis is one, are the fastest-growing group of newcomers in the States. While nominally Roman Catholics, they are receptive to the evangelical presentation of the gospel. More than one hundred Baptist churches have been organized and many preaching stations established. An ever-increasing number of trained workers are needed. For this purpose the Spanish-American Baptist Seminary in Los Angeles, Calif., was established and is maintained.

Forty or more men and women were gathered in the little Baptist chapel which stands humbly in the shadow of the great cathedral shrine built in Mexico City to honor the Virgin of Guadalupe. These Baptist Mexican Indians were dressed much like the Roman Catholics who had pressed into the sanctuary of the great cathedral, but there the likeness ended. Those in the little chapel had been freed from the restless search for favor which continuously pressed the thousands in the great cathedral. The light of heaven shone in the faces of the small number of believers as they serenely waited for the service of worship to begin. No self-centered smugness dimmed their radiance, for each had an active place in the work of God's kingdom.

A visitor asked one whom she had seen at work in seven different places on Sunday, "Sir, are you not tired from your labors?"

"Why, no," he replied, "yesterday was the Lord's Day. It is our pleasure to serve him."

By this spirit of devotion, evangelical churches are taking root in Mexico today.

ROMAN CATHOLICS of Mexico are known to be among the most fanatical in the world. Their fanaticism stems from fear and superstition. Evangelical work is slow, for the faith of evangelical Christians must be strong enough to take the persecution which is certain



Gustavo Parajon (right), with brother, now studying to become medical missionary. Sons of late Arturo Parajon



Dedication of new church building in eastern El Salvador, built to replace building destroyed by earthquake

to come. The membership of the churches is small, except in the oldest churches. As a consequence, pastors are paid pitifully small salaries. Recruitment of candidates for the ministry moves ahead slowly. All this would be terribly discouraging were it not for the radiance in the lives of the converted, who know beyond all doubt why they are saved and have the courage to break with the faith of the majority. Thus strong people emerge and develop into strong leaders.

Estaban Rodriguez attributes the transformation of his life to the Christian training he received as a student at Colegio Bautista in El Salvador. Estaban graduated in 1923. Concerning his early training he says, "Day by day I learned something new concerning the Christian life as we sang the great hymns and read the Scriptures." An outstanding Baptist layman, he serves as the assistant principal of Colegio Bautista. As a teacher he realizes the tremendous task still to be done. He realizes, too, the great opportunity that is his to open the minds and the hearts of these students. Not only are text subjects taught, but lessons in cooperation, service, and self-sacrifice.

SALVADORANS testify to the effective contribution that Colegio Bautista makes to their people. Through its primary, secondary, and normal schools, Colegio Bautista has developed a large amount of good will toward the gospel in the little country of El Salvador. The remarkable influence of the school is hampered, however, by the fact that the boarding department is open only to girls. Because there is no dormitory for boys, those who do not live in the city of Santa Ana are unable to attend school.

About one hundred and fifty people, including a frail little wife and her family, walked the mile to the cemetery behind the casket containing the body of the lay preacher. He had been their spiritual guide for thirty-five years. His body had been washed, clothed in clean

garments, and laid in a simple casket, which was screwed to two carrying poles and taken to the church. According to the custom of the country, no embalming is done and the burial is made within twenty-four hours of death.

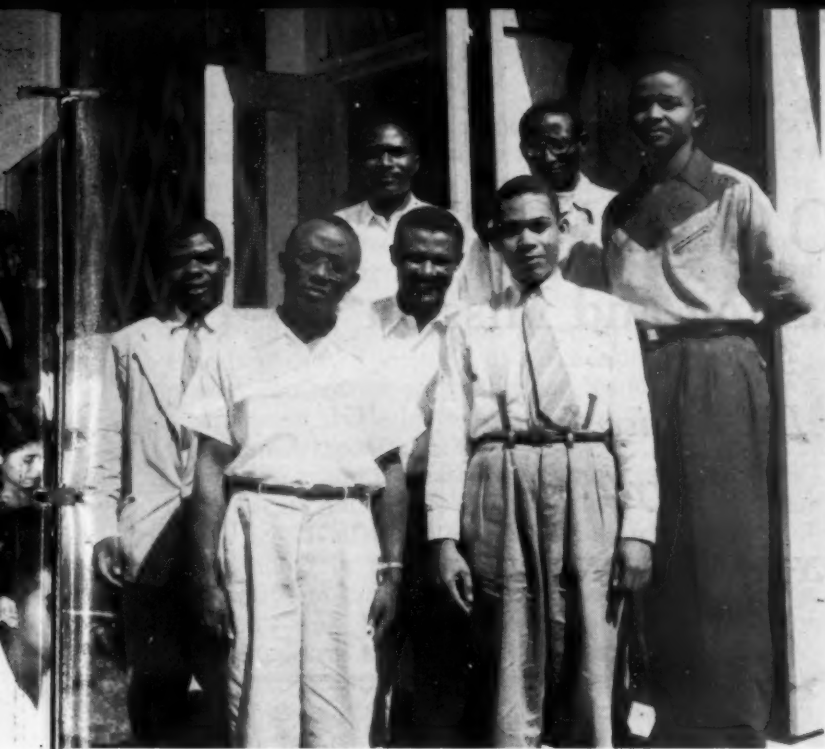
The Protestant "wake" is a time of evangelistic witnessing. The evangelistic service begins in the church about ten o'clock at night and ends with an altar call. At midnight the bereaved quietly serve coffee and sweet bread, and a short time later another service is held. Sometimes as many as four services are held during the night and early morning. The funeral service is conducted the following afternoon. Often an evening service is held in the church following the funeral, for it may be many months before a preacher returns to that section of the country.

In spite of tremendous obstacles, evangelicals win a high percentage of their neighbors to Christ. They do this by practicing their faith in every realm of life.

Large for her eleven years, Rosa is the "problem child" of the first grade at Colegio Bautista, Managua, Nicaragua. She is easily diverted by mischief, and so has difficulties with her studies.

After catching Rosa with a gold chain and one cordoba bill in her possession, the teacher and missionary visited Rosa's home. Rosa lives with her brother and mother a great distance from the school. Her mother is one of at least three women in the father's present arrangement. The two children leave for their father's home when the mother goes to work at seven in the morning. After a thirty-minute walk they eat breakfast with their father and his favorite wife, after which he drives them to school in his policeman's jeep. They eat supper with another of the wives and then go home. Is it any wonder that Rosa is a problem child?

The problems of the students are legion. Those who live in the dormitories have a greater chance of solving their problems, for they seek solutions in a Christian environment which continues twenty-four hours each



These fine young men are students at the Theological Seminary at Limbe, Haiti. Preparing for Christian work



A recent graduating class at the Nurses' Training School of our excellent Hospital Bautista in Managua, Nicaragua

day under the understanding guidance of American Baptist missionaries.

American Baptists have a complete mission program in Nicaragua: churches, hospital, nurses' training school, seminary, primary and secondary schools, and boarding departments for boys and girls. The hospital has fame; the school graduates are on the preferred list of employees; and the churches are growing.

Mario Casanella had never seen a Bible, nor had he heard the name of Christ pronounced, except in blasphemy, until one day the owner of the store where he was employed invited him to attend some of the evangelistic services that were being held in the Baptist church of Palma Soriano, Cuba. One night Mario heard Christ's call and dedicated his life to Christian service. He was baptized at the age of fifteen and from that time on held places of leadership in Baptist work. He graduated from the Colegios Internacionales at Cristo and from the Northern Baptist Theological Seminary in Chicago, Ill.

The school has lived up to its mission of providing Christian leadership for the Baptist churches and other Christian organizations.

NEPTUNE DANIEL, pastor of the Baptist church at Hinche, Haiti, analyzed evangelical work in Haiti as follows: "The missions which have progressed most in our country are those which have founded either a Bible school or a seminary. For instance, the mission which is a pioneer among all the Protestant societies working in Haiti has never created a school. As a result, it has progressed least. The subsequent advance of the American Baptist Home Mission Society went hand in hand with the number of prepared native pastors. There is a need for rural schools and for good advanced urban schools throughout all of Haiti."

The Association of Christian Workers at the great Baptist church at Hinche numbers about sixty persons.

They meet every morning at four o'clock for prayer. They hold street meetings, cottage prayer meetings, or make home visitation calls every night when there is no meeting at the church. As a result, the Hinche church averages seventy-five conversions a month.

The hearts of American Baptists continue to be warmed by the amazing response to the gospel in Haiti. This in-gathering of souls is the result of this type of extraordinary labor in the name of Christ.

Puerto Rico is the most privileged of the six Latin American countries in which American Baptists work, for it has the benefit of American dollars. This makes a great difference in building roads, establishing public schools, and maintaining public health organizations. Even so, many inequalities are known.

Puerto Rican churches are strong and have produced outstanding leaders, one of whom is Luis Fidel Mercado. He was converted as a student in the Baptist Academy at Barranquitas. He served three years as a conscientious objector and then took his college and seminary work in the States. He was a pastor and then principal of the Baptist Academy at Barranquitas before he was called to the church at Caguas. Luis Fidel Mercado is a brilliant teacher, profoundly interesting and inspiring.

At a midweek service a young man gave the following testimony: "Since I became a Christian there has been a real change in our home. My wife and I get along better now. When I stopped drinking we no longer quarreled. We are grateful to the Lord for this change that has come to our lives." Petra Urbina is the missionary in the Caguas church, of which the young convert is a member.

Investments in missions pay large dividends in the souls of men. The persons in this story are the dividends of American Baptists investments of yesterday. But what of tomorrow? Concerned souls who have found the way may help others through the simple expedient of giving their money to the America for Christ Offering—your investment in tomorrow.



VOCATION

Its Meaning and Mission

For Life Service Sunday

January 27

By LYNN LEAVENWORTH

THIS YEAR thousands of students will cross the college threshold to unparalleled vocational opportunities. Some of these students will mark time in college, some will merely get ready for a job, and some will pursue a hobby. Christian youth, in the midst of this, must be challenged to find a mission for their lives to guide them in their vocational choice.

Business, science, research, technology, the professions, and the military are all courting, enticing, and recruiting the well-trained college graduates. There are calls for service everywhere. Many of these calls are backed by significant scholarships. Many appear attractive and appeal to the natural ideals of youth. It will not be strange if most young people are swept into their vocations without finding either the time or the occasion for knowing a sense of mission in life.

Some students, encouraged by parents, and unchallenged by the churches, will prepare merely to earn larger money. Without college, the chances for top salaries will be slim in the future. Many of these students will become the sad victims of a materialistic age. Other students will choose trades or professions that are related to their temporary tastes or interests. They will do what comes naturally. They will never know the deep satisfactions that come when a vocation commands the dedication of the total person out of a sense of mission.

A vocation is a lifework, not a job to earn a living. It is true that a living must be earned, but for the earnest, integrated Christian the seeking of the kingdom of God takes precedence over the earning process.

In the final analysis, the meaning we give to life itself determines the kind of life work we enter. A vocation is a lifework to be governed by the same principles and convictions that guide and mold our private lives. Every Christian student must make a Christian decision with regard to his lifework. This decision is fundamental to his relationship to God. It is an advance step in his decision to acknowledge Jesus Christ as Lord and Savior of his whole life. One can scarcely call himself a Christian if his lifework is unrelated to Christ.

Though all the foregoing applies to all vocations (doctor, teacher, scientist, retailer, laborer), it applies especially to Christian youth. For them it is highly de-

sirable to have a clear understanding of church vocations at the time when they are making their vocational decisions. Traveling Christian leaders are amazed to discover the large number of Christian laymen who, in their late fifties and early sixties, lament that they knew nothing about church vocations until it was too late to prepare for them.

CONDITIONS in the nation and in the world underscore the need for the church vocations. Public-school teachers, scientists, political leaders—all stress the need for spiritual and moral leadership if we dare hope to lay the foundations for peace at home and throughout the world. The American Baptist Convention, through its commission on the ministry, has emphasized the numerical and qualitative needs for church leaders. More fully trained pastors, directors of religious education, missionaries overseas and at home, religious journalists, chaplains (industrial and institutional as well as military), church musicians, teachers for Christian colleges and seminaries, and state and national leaders are urgently needed. Actually, there are fifty different kinds of church vocations challenging able young men and women of our day.

The continuance of our denomination's clear witness to Jesus Christ and to effective Christian service in the decades ahead, is dependent upon the dedication of our churches' ablest and most talented young people to the mission of Christ at home and abroad. Buildings and budgets, however impressive, do not expand the kingdom of God, unless there are leaders, trained in the Word and motivated by a mission. This is true whether we speak of churches for new frontiers, new mission stations, or more effective programing for laymen. The development of future ministers and leaders is the responsibility of the individual church, a responsibility comparable to that for evangelism.

Every vocation must be an answer to a call for the investment of life. "Vocation" means "called." At one time the term "vocation" was used exclusively of the clergy. One of the by-products of the Reformation was the understanding that in his kingdom economy God

purposes to use every talent and every person, whether exalted or lowly. The woman at the typewriter, the surgeon in the hospital, the pastor in the pulpit alike may know the peace and joy of having answered God's call.

How do I know what God wants me to do with my life? How did I know that I should accept Jesus Christ as Savior? To know God's will with respect to vocation is not different in kind from knowing his will in other aspects of life. The study of the Scriptures, searching prayer, conferences with Christian leaders, and a firm commitment made in faith—all these are involved in Christian decisions.

It is important for a student to know himself in making a vocational choice. Objective tests and vocational counseling, available in almost all high schools and colleges, should be used, even though some people may consider them to be substitutes for a Christian's search for God's will. Testing helps in the understanding of three important areas of life: (1) aptitude and ability, (2) interests and skills, (3) personal stability. In addition to these, the Christian student must take stock of his Christian convictions. What does he really believe concerning God and the world, man and society? Convictions are important in considering a vocation.

THE CHURCH is obligated to inform the talented young person about the various kinds of church vocations. The student should familiarize himself with those particular forms that appeal to him, by visiting respected leaders in the field, learning firsthand what is being done and how it is done. Ultimately, however, the student must make his own decision. Nothing but a travesty on the gospel can follow decisions pressured from pastor, parents, and friends. Making any Christian decision involves the Christian community, to be sure, but essentially a vocational choice is a personal decision, lonely and serious.

Plans for complete preparation should be part of a decision for a church vocation. How much education must I have? How much education is needed to do this work? In principle, the amount and kind of education must be commensurate with the importance of the mission. I have talked with conscientious pastors from coast to coast who sadly acknowledged their own lack of full preparation. They did not know, soon enough, that a pastor needs basic solid training in the liberal arts as well as in the Bible and theology. And in many instances the difficulty in transferring credit from substandard schools thwarted their intentions. These men are among the first to insist that pastors of the future should have full college and full seminary training.

The Foreign Mission Societies wisely refuse to appoint general missionaries with less than that amount of training. At the same time, there are many church vocations which do not require as many years of preparation. The amount of training must be determined by the demands of the work. To most people it may come as a surprise that a "small-church pastor" requires as much training as a "large-church pastor," if not more. His responsibilities are more diverse and he usually stands alone in many different community and church roles. He requires more certain judgment and greater versatility.

It is heartening to see the high caliber of the students in seminaries and training schools today. There their testimonies convey their seriousness and sense of mission. We need more of these students from our churches. Life Service Sunday, January 27, offers an excellent opportunity for the churches to challenge all their young people to find a mission, a vocation, for their lives. At the same time, the churches will have opportunity to inform them about church vocations. In the end, it is the responsibility of every church to help every student find a personal mission to undergird his choice of vocation.



Lynn Leavenworth, director of the department of theological education, leading a discussion of Christian vocations at the 1956 Baptist student conference at Green Lake

Among the Current Books

ALONG KINGDOM HIGHWAYS.
American Baptist Foreign Mission Societies. \$1.00.

What is there to show for the nearly 150 years of work overseas? Are the churches there ever going to become self-supporting? Just how much responsibility are the national leaders carrying? What is the new role of the missionaries? Here are the answers for the busy pastor—all fields between two covers. This is what the representative in promotion is looking for—a true success story. Women leaders will find in addition an entire chapter on women's work in Europe. Young people have an entire chapter on youth work in the Far East and points between there and Europe, which has an extensive story. This is a popularly written account of foreign missions designed to meet the interest of the whole church family, the first book of its kind since 1951. Available from the headquarters office or from denominational book stores—a "must" for Baptist mission study, for programs and general information. Readers are saying, "This is what we've been looking for."

PELOUBET'S SELECT NOTES,
1957. By Wilbur M. Smith. W. A. Wilde Co. \$2.75.

This is the eighty-third annual volume of comment on the International Uniform Bible Lessons. Each lesson contains part of the biblical text, teaching suggestions, a lesson plan, a supplementary reading list, extended comment on the text, and an application of the lesson.

GOD'S WORD TO HIS PEOPLE.
By Charles Duell Kean. The Westminster Press. \$3.50.

This is an excellent book on the Bible, particularly on the Old Testament and how it came to be assembled. The author's thesis is that it was the handbook for common life assembled in the period between 439 B.C. and 175 B.C. This was the period inaugurated by Nehemiah and Ezra when the great experiment was carried on of trying to rebuild the nation of Judah after the Exile. The Old Testament was assembled to give that nation blueprints for an ideal commonwealth; laws, history, a religious philosophy, and a Temple ritual. Of course, Jerusalem and the Jewish faith were attacked again a century or so before the birth of Christ, and in that period the ideal commonwealth which the Jews had tried to build was succeeded

by the Torah, which carried over into New Testament times in Palestine. Indeed, the first Christian church was a peculiar type of Jewish synagogue, and Christianity evolved out of Judaism or was born of its parent. So there is some case for making our whole Bible a kind of handbook for the processes which began with the rebuilding of the city and the Temple. When the nation began to fall and was dispersed, the Torah took the place of the nation, and then Christianity gradually superseded, or grew out of, both of them. This is one of the best books on the Bible that this reviewer has read in a number of years.

MODERN RIVALS TO CHRISTIAN FAITH. By Cornelius Loew. The Westminster Press. \$1.00.

THE SIGNIFICANCE OF THE CHURCH. By Robert McAfee Brown. The Westminster Press. \$1.00.

These little volumes are the first two in a series of twelve books which are to be published in the "Layman's Theological Library," edited by Robert McAfee Brown, of Union Theological Seminary, New York. Cornelius Loew's book deals first with alternatives to Christianity in American life. For some so-called Christians, science has become God; for others, democracy; and for still others, the nation. Modern idols are not graven images, but great movements that bid for the allegiances of the minds and hearts of men. Within Christianity itself the cult of reassurance is best exemplified by Norman Vincent Peale. Billy Graham's attack on idolatry is weakened because he is only concerned with the individual. He seems to be ignorant of the fact that the crucial battlefield on which the conflict between the true God and the false gods is being fought is within our faith itself. Robert McAfee Brown's book on the significance of the church is, in general, an excellent brief exposition of Protestantism today. The Reformation must continue; for the church constantly tries to usurp the place of God, and is tremendously irrelevant to many modern situations.

ENTRUSTED WITH THE GOSPEL. By David A. MacLennan. The Westminster Press. \$2.00.

This little volume is the Warrack Lectures on Preaching delivered at the Universities of Glasgow and Aberdeen in 1955. The author, senior minister of the Brick Presbyterian Church in

Rochester, N.Y., and previously professor of preaching and pastoral care at Yale Divinity School, is constantly thinking of unique approaches to homiletic material, and this book is full of suggestions. The gospel which is entrusted to the preacher is still great news. He preaches to all sorts of people with all sorts of backgrounds and mental and spiritual predilections. Many are alone, feel insecure, are afraid of the future, and the gospel of Christ has a message for them. The author, while disavowing any connection with the Cult of Reassurance, feels that basic Christianity has a message for the people who live in the kingdom of anxiety or who are haunted by guilt, and so he would gear his preaching to the common problems of mankind and to the great themes of the Christian faith. In other words, instead of making faith a self-help technique, which makes the church a kind of service station, prayer an efficient result-producing device, and the Bible a compendium of practical techniques and formulas, he would dig deeper into the Christian gospel where it speaks from depth.

FAMOUS STORIES OF INSPIRING HYMNS. By Ernest K. Emurian. W. A. Wilde Co. \$2.50.

A discussion of the words and music of fifty old and new hymns that appeal to young people and adults, constitutes this unique study. The human interests, difficulties, and inspirations back of the creation of these beloved hymns are fascinatingly related. The material is so adapted that it may be used as an aid to private devotions, retold to others, or serve as the nucleus for inspirational messages. Dr. Emurian, a Southern Methodist clergyman, is unusually well qualified to write this inestimable volume. He is the author-composer of hymns, anthems, and songs. His poems, pageants, dramas, and plays have appeared in national periodicals and books. He is a music columnist and critic and a member of the American Guild of Organists.

EVANGELISM THROUGH THE LOCAL CHURCH. Roy H. Short. Abingdon Press. \$2.00.

The author is resident bishop of the Nashville area of the Methodist Church. The book is a practical discussion of all phases of the contemporary approach to evangelism. It deals with such subjects as the minister's class, visitation evangelism, preaching missions, community programs, and the church school. The author's approach is conservative and intelligent.

Partners IN THE BAPTIST WORLD MISSION

How to Have a Missionary-Minded Church

By RICHARD R. KING

THE MISSIONARY COMMITTEE of the Northfield Baptist Church, Livingston, N. J., looked for a way to stimulate the interest of the church members in American Baptist missions. They came up with an idea of remarkable simplicity, which we have found effective and which we have been asked to share with other churches.

The committee set up a year-around mission display table featuring American Baptist missions. For each month we arrange a different display, half of which is on foreign missions and the other half on home missions. Materials used come from the American Baptist Foreign Mission Societies and the American Baptist Home Mission Societies. Curios of the various countries are included. This display is attractive, educational, and inspirational.

A master file of twenty-four folders, two for each month, foreign and home, has been set up. As the weeks pass, everything of significance which would help to build the display is placed in the proper folder.

When May came and we were to have a display on Europe and on Indian-American missions, we were pleased to find how much material had accumulated: Other sources of material are *Missions*, *Crusader*, *Baptist Leader*, the daily newspapers, and the American Baptist Convention and New Jersey Baptist Convention offices.

One missionary from each field is chosen for a missionary focus—a doctor, teacher, agricultural missionary, dean of a school, and very often the general missionary who coordinates the work of the field. It helps to think of the mission field in terms of the ministry of a specific missionary. We emphasize the whole field on which the missionary of the month serves, but with special focus on him.

In the future we plan to further the project. We expect to have a key person who will take the most interesting curios, facts, and stories from the display, and present them during the Sunday school hour to the main departments. One Sunday this person will spend approximately ten minutes in the primary department, the next with the junior, and follow with the intermediate and adult departments.

We have been thrilled with the prog-

ress of this program. The missionary concern of our church has increased and as a result missionary giving has increased fourfold. We have also been able to begin a special building fund, and the total income of our church has doubled in the short space of two and a half years.

Mission Display

The following display holds a prominent place in the church school room of the First Baptist Church, Geneva, N. Y. It was prepared by two young men—Don Wheeler, now a student at Eastern Baptist Theological Seminary, and William Lee, Pastor Edward Winder's son-in-law. It all began because Don wanted to know more about missions and wrote to J. Russell Raker, field counselor of the Council on Missionary Cooperation, at the Baptist Missionary Convention of the State of New York, and to the American Baptist Foreign and Home Mission Societies.

The material Don received kept him busy reading for several weeks. Then the two young men invested in some material, including the new Baptist mission map, and started their work. The vine on the right concerns the

home-mission work, and beginning with their own pastor and church they placed on the vine pictures of those persons of special interest in home missions. The vine on the left represents foreign missions, and on this they placed pictures of persons of special-interest missionaries representing the foreign societies and their church.

In the foreground can be seen *Missions*, *Crusader*, *A Book of Remembrance*, *Home Mission Digest*, and articles and leaflets on missions. Along with these they always keep, in a prominent spot, a progress report of the church's mission giving which is sent from the state office.

Audio-Visuals Life Service Sunday

The following films are suggested for use on Life Service Sunday, January 27, by the audio-visual department of the Council on Missionary Cooperation.

Vocational Choice: A Partnership—An ambitious father attempts to force upon his two sons his own choice of a vocation for them. A conference with the family minister reveals that a vocational choice is a three-way partnership of parents, the child, and God. Time, 15 min. Sound motion picture. Rental, \$5.

Choosing Your Life's Work—Two young men about to enter college are choosing their vocations. Their father suggests that they confer with their pastor and with a vocational guidance counselor. The family learns that a wise vocational choice is one that provides an opportunity to serve humanity



The First Baptist Church, Geneva, N. Y., regularly has this mission display

and to fulfill God's will. Time, 15 min. Sound motion picture. Rental, \$5.

The Difference—Against his will, Paul Reed attends a church-sponsored college; ignores its traditions and fights its aims. Through the influence of his teachers and fellow students, Paul grasps the concept of Christian vocations. Time, 44 min. Sound motion picture. Rental, \$12.

Welcome to Your Future—Linda Barker has chosen full-time Christian service as her vocation. A visit to the Baptist Missionary Training School in Chicago, Ill., one of the sixty-six schools and colleges sponsored by the American Convention, shows her the importance of attending a church-related college. Time, 20 min. Sound filmstrip—33 $\frac{1}{3}$ rpm record. Rental, \$2.50; sale, \$5.

These, and other audio-visuals on this topic, are available from your Baptist Film Libraries. (See page 47 for addresses.)

A New Use For 'A Book of Remembrance'

Leo M. Reed, pastor of the First Baptist Church, Nampa, Idaho, developed a new idea for the use of *A Book of Remembrance* in his church.

Mr. Reed says: "Just prior to receiving the offerings, I have been choosing a paragraph from *A Book of Remembrance*, either reading it or giving it in my own words, and then complimenting the folk in the church because they have shared in making these triumphant experiences possible. Also, that they have chosen this day, through faithful giving, to continue undergirding the work of Christ through our Baptist world mission. This plan has been well received and has had a stimulating effect upon many of our own people.



Paul Shelford (front), the assistant general director of the Council on Missionary Cooperation, of the American Baptist Convention, and his staff, who are responsible for the creation, operation, and promotion of the council's field program

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

East Asian Baptist Women's Union

By REMEDIOS D. VAFLO

[The author attended the meetings of the women's committee of the Baptist World Alliance in London, July, 1955. There the plan for the women's unions covering wide areas was launched. This month we hear of the one in East Asia; in February we go to Nigeria for the African meeting.—Ed.]

THERE WERE nineteen delegates to the first conference of the East Asian Baptist Women's Union, April 4-8. The countries represented were Hawaii, Okinawa, Hong Kong, Taiwan (Formosa), the Philippines, Malaya, Burma, and Japan. The conference was held in Japan at the Southern Baptist Assembly grounds at Amagisan, meaning "Heavenly Castle," a name most befitting because it is located high up in the hills. Nearly sixty women, including Japanese women leaders and American missionaries, were present.

After the first of five Bible meditations, based on the text "We are workers together with God," we were welcomed to Japan. Mrs. Akiko Matsuura, worker among youth, gave the keynote address. Other addresses and helpful workshops followed—a plan to work for Southeast Asia and the Pacific, a workshop on prayer, a discussion of the program of the new organization based on study, service, and sacrifice. A new era had begun for the Baptist women of the area.

Purpose of the Union

The purpose of the union is to provide information regarding the Baptist World Alliance among our Baptist women in the East, to promote a closer relationship between these women and Baptist women in other parts of the world, and to discover broader avenues of service in the Baptist World Alliance. All women of Baptist churches of the area and within the fellowship of the Baptist World Alliance are considered members of the union. There is to be at least one general meeting of the union between meetings of the Baptist World Alliance.

Prayer is to be the greatest medium of fellowship. The Baptist Day of Prayer will be observed on the first Friday of December each year. Although it is not required of everyone,

it is hoped that the offerings of this day will be sent to the women's department of the Baptist World Alliance to help in the promotion of its work. Other ways of promoting closer fellowship and better understanding would be exchanging letters, news, pictures, and stories about one another's work, home and family, church and country.

Larger Fellowship

The women are happy about this new venture into larger fellowship. A new door of opportunity for concerted Christian effort has been opened where the peoples have awakened to the responsibilities of freedom and to the sense of dignity that comes with independence. We cannot help thanking God for missionaries whose tireless devotion helped us come into self-realization through Christ. We also thank God for friends in their homelands who, fired with the desire to spread the gospel, support them with prayer, material, and financial help. It is of significance that almost all the delegates have been in some way closely associated with missionaries or have been influenced by the study and the nurture of the Word of God in Christian mission schools.

One delightful memory of the conference is that of our being guests of the Women's Missionary Union of the officers' wives at the Washington Heights Army and Navy base at Tokyo. The favors and the souvenirs are a constant reminder of their royal reception.

Our Dreams Come True

The last session of the conference was held at the Tokyo Christian Center on Sunday afternoon, April 8. The hall was packed to capacity in spite of the heavy rain. Each delegate was presented, wearing her national dress. The occasion afforded an interesting study of customs, manner of life, cultures. But the more outstanding impression comes from being convinced that differences do not matter at all. One mind, one spirit, one baptism, one Lord of all—that is their common bond. The heart swells with joy and burns within with a divine fire at the sight of this demonstration of the power of Christ over people and nations



Delegates who attended the East Asian Baptist Women's Conference, Japan

Another high point of the conference was the testimony hour. On Saturday morning before we left Amagisan we had a period of testimonies. We never felt more moved by the Spirit than at this time. There was a cleansing, refreshing atmosphere about it all.

Said Mrs. Meng, of Taiwan, "At first I did not want the meeting to be in Japan. I still had memories of the cruelties of Japanese soldiers during the war. But now I have many friends here and I want to come again."

"I thought it was easy meeting Mrs. Yamamoto in the United States and then also the team of Japanese young people who came on a good will trip to the Philippines. Now that I have met you and have seen the suffering of your people because of the war, my trying to be so gallant is not so praiseworthy after all," said Mrs. Ruiz, whose younger sister was killed by the Japanese soldiers during the war.

Mrs. Shin Chiba, of Japan, whose husband died of tuberculosis due to dire privations during the war, said, tearfully, with decided conviction, "Unless we make friends among Asian countries, the kingdom of God will not come into our midst."

Came the rejoinder of Mary Chen, of Thailand, "I feel as though I am at the foot of the cross of Christ, where his love joins us together."

One after another, each told how the will of God dawned upon her—that to love one another is to destroy the ugly barriers of hate, pride, and prejudice that separate the children of God. Once more the truth of Jesus' words came ringing clear, "Be of good cheer, I have overcome the world!" Surely, this coming together of Baptist women became a medium of reconciliation.

Impressive Pageant

After the testimony hour at Amagisan we had a simple but impressive pageant. The emblem of the women's department was the dominant background of the worship center. During

the pageant one delegate from each country wrote the word "women" in her own language and alphabet. As was expected, some wrote from left to right, others from right to left, and still others from top to bottom. But that did not seem important. What stood out was the fact that women, with all of their God-given gifts, can become effective witnesses for Christ, and can send the gospel to all directions on the face of the earth and into

all phases of life. They are willing to join hands with women and all Christians of other lands in proclaiming to the world that Christ is the Way, the Truth, the Life.

The officers elected were: *president*—Mrs. Remedios D. Vafflor, Philippines; *vice-president*—Mrs. Edna Wong, Hong Kong; *secretary*—Mrs. Ayako Hino, Japan; *treasurer*—Mrs. Akiko Matsumura, Japan; and *member-at-large*—Mrs. Lucy We Tsu, Taiwan.

God Be with You

It was with heavy hearts that we bade one another good-by at breakfast time Monday morning at the Y. W. C. A. center in Tokyo. Each one felt that part of herself was being taken away. Yet, as we shook hands and gave one another a loving embrace we knew that all good things do not end with the parting. In spite of distance, we are linked together with this bond of fellowship and of prayer. We shall be inspired forever in realizing that as workers together we are, indeed, *workers together with God*.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Sheep Without a Shepherd

By FLORENCE J. LATTER

BUT WHEN HE saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." This is truly a picture of our Spanish-speaking people of Michigan, where I have been privileged to work for eight years. There are thousands of the Spanish-speaking people in our cities and small towns, and on farms throughout the land. Many are without pastor or missionary and neglected by the English-speaking churches. Is this because of the language barrier, indifference, or lack of love for those of another race? Perhaps many do not know that the young people and children speak English, and do not realize the loneliness and the spiritual hunger of these people.

After working fifteen years in our mission schools in Puerto Rico, I was sent to minister to these people. The first few years of this ministry were mainly with the Texas Mexicans. Now there are many Puerto Rican families.

While the language and customs of the two groups are quite different, both have the same hunger for knowledge of the living God.

Spanish-speaking People

Many of these people live in the poorer sections of our cities, where the housing is undesirable. Some live in damp, dark basements or tiny two-room apartments, for which they pay exorbitant rents. Several times I have been able to secure money for a down payment on a home and have rejoiced to see that family enjoy better living. Because of the racial discrimination these folk cannot live in many of the areas where they would often like to live.

Because these people do not know the English language they are victimized by unscrupulous business men. They are sold old, worn-out cars which in a few months will not run, but the payments must go on. I know of three families who, under the pressure of high-powered salesmen, bought

home freezers when they really needed refrigerators. The freezers were filled with frozen food, and the buyers were told that their grocery bills would be very little for months ahead, because the freezer contained all the needed food.

Then there are family problems, requiring the help of a pastor or missionary. Very early one morning last winter my telephone rang, and the voice of a young mother said, "Can you come over right away? I am in great trouble." Going immediately, I found that she and her husband had quarreled the day before and that he had spent the night drinking. She was afraid to be home when he arrived that afternoon. I decided to take the wife and four children to my apartment.

Later the bleary-eyed husband stalked into my room. He had been thinking of his wrong-doing and of his frail wife, and had come to see how she was feeling. I read passages from the Bible and offered prayer. The couple were professing Christians and knew the power of prayer. I was much impressed with the young husband's humility and prayer for forgiveness. Since then a baby boy has been born into the home and God's presence has been felt.

Let me take you to visit some of the people in our different missions and churches. We shall go to Lansing, where we have no pastor or church building. A small but faithful group meet in homes three times a week. They are praying and working toward a pastor and a church building.

Let us drive out to the poorer section of Lansing, where we find an old couple living in a tiny homemade house trailer. We are greeted warmly by their welcome. There is scarcely space for a chair, for the bed occupies one end of the room, and the two-burner oil stove on a wooden box, a small bare table, a small coal stove, and a few provisions take up the most of the remaining space. Mrs. Ramirez is happy to see me, for she has been anxious to have a letter read from her son who is in jail. This is a Christian

family, and so we have prayer and Bible reading. Then I bid them goodbye, and promise to return again.

Now we go to a Puerto Rican home, where the husband, Pablo Nieves, accepted Christ as Savior only a month ago. There we find a young mother with four little boys. She is just twenty-one and was brought up in a home without any Christian influence. She has come faithfully to our services with her husband, but has never accepted Christ. I am soon to leave Lansing for another field, and I am particularly concerned about Tila Nieves. We sit down together and talk about Christ and what he has done for us, and before I leave she asks that Christ come into her life.

Before we leave this city let us stop at the Daniel Santana home. It is humble, but one feels that Christ's Spirit is present. Daniel lives there with his four children and his old mother. He, too, is a Puerto Rican and the product of missions in the island. His wife is in a mental institution. Just about a year ago his mother came to take charge of the home. She is a devout Christian and is doing all she can for the children.

Imlay City Church

We shall leave Lansing and drive down the paved road about one hundred miles to our church at Imlay City. The people of this small town live on farms. They have been building a beautiful stone church and parsonage, which I hope may soon be completed. For more than five years these fruitful people and their pastor have carried stone, mixed cement, and worked long hours so that they may have a church of their own. It is now finished on the outside, but the inside needs much labor and material. We are grateful for the funds and labor our English-speaking church has contributed toward this building.

Let us call in the home of Isabel Carranza before leaving Imlay City. She has been a Christian only about seven years. She is the mother of five lovely daughters, two sons, and has seven grandchildren. The Lord has endowed her with a clear, sweet soprano voice which she uses for him. She has never had the privilege of attending school, but has learned to read and write by herself. She teaches a class in the church school, works hard in the missionary society, directs the singing in the church, and usually takes charge of the Christmas program. She is never too tired or too busy to work at the church or go calling. Never a year passes without souls being won.

Migrant Families

May we leave our missions and



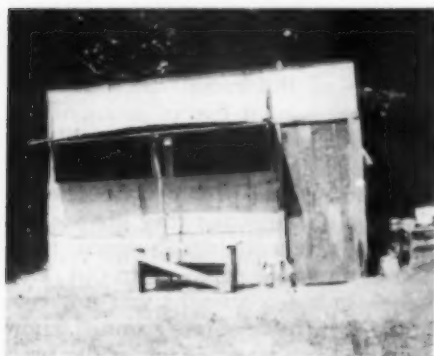
Missionary Florence J. Latter tells Bible stories to these migrant girls

churches and turn to the migrants. Each summer I hitch onto my house trailer and spend from six to eight weeks among our agricultural migrants. It is difficult to leave our people during this time; for, I am told, I am the only missionary in this state among our Spanish-speaking people. However, the need among this wandering people is perhaps even greater. Each summer from fifty to sixty thousand migrants come to this state and around 40 per cent are Spanish-speaking.

Come with us in the early evening to one of our cherry camps. We find a large barn bursting with families. There are probably sixty people living there on the barn floor. Truly it can be said there is never a dull moment in the evening when all are home from the cherry picking. The mothers are cooking the *frijoles* and making *tortillas*, while the fathers are fixing the engine of the family car or smoking under the trees. Babies are crying, and children with cherry-smearred faces and ragged clothes are running or jumping outside the barn.

As we approach and they recognize the car, they let out a scream and come tearing toward us. In about forty minutes or less we are organized and begin our worship program with stories, choruses, and handwork.

Now it is getting dark, supper is over, and the dishes are washed. As the adults begin to arrive, we have another worship service for them around the little organ. At the close of the service I announce that I have Bibles and New Testaments for sale. One woman brings a dollar to help with our work. I hate to take it, for I know the needs of the family, but she is eager to contribute to the migrant committee so that more missionaries can be sent out.



Obviously inadequate migrant's home

MISSIONARY AND STEWARDSHIP EDUCATION

The Church School of Missions

By DOROTHY A. STEVENS

WHEN THE PROGRAM planners understand that the church school of missions is not just "two classes studying two books" in order to meet the lower edge of a standard, but is a family activity, friendly and joyous, in an atmosphere of good will and comradeship, the school is on its way to success. Learning to do and learning by doing—that is to say, learning by project and participation, by practical planning and action—and having fellowship in prayer and praise, in feasting and fun, all to the end that each member, each household, and the whole family of the church, may know its neighbors, near and far, and learn to share in their sorrows, hardships, and joys, and to be more Christlike toward them in attitude and ministry—that is a church school of missions.

Christian Growth

The story told by one pastor is typical of many stories gathered from across the country. He reported that a change had come to the whole church through the annual church school of missions. There was growth in church attendance, in the general program of Christian education, and in the number offering themselves for leadership training. Support increased, not only for missions, but also for current expenses; the former trebling and the latter doubling in a few years. This pastor endeavors to improve the school each year by enlisting more of the constituency and by seeking to provide for better teaching. The school is a regular part of the church's program and grows in value to the members, to the community, and to world missions.

Briefly, the church school of missions is to be "to the missionary cause what a revival is to evangelism—a concerted emphasis by all church forces upon a given subject at a given period of time." It aims so to carry on the study of missions as to inspire everyone in the church to experience together new Christian relationships. It leads to richer Christian living in every phase of life in church and home. When such a school is conducted over a number of years, there are permanent and far-reaching results, for the plan for the Christian growth of the participants aims at improving attitudes, increasing activities on behalf of world friendship, and stimulating giving, both to the church and to missions.

A Winsome Name

A church school of missions, if given a winsome name, will stimulate curiosity, will have drawing power, and will interest the groups the church desires to reach. The name may be related to the theme, be descriptive, call all explorers, or suggest world travel. Sometimes the school is called "Institute of World Friendship." The name is important for promotion and should be determined by the committee in charge.

Certain standard procedures are recommended, and the committee should follow them as closely as possible. They have been tested widely and, with wholehearted cooperation and spiritual undergirding, they go far toward insuring success.

There needs to be church acceptance of the undertaking, and the more people and agencies in the church drawn into the planning, the more effective the school of missions will be. The theme should be distinctly missionary in its implications, and the treatment should be related to its interdenominational as well as to its Baptist aspects. To meet the requirements, at least three courses (one class for each age grouping: children, youth, and adults) must be offered. The number of sessions is six, each preferably fifty minutes in length, but not less than thirty minutes. Add to these study periods, time for an assembly period of worship and inspiration, and possibly for a fellowship supper.

The assembly period may become the central interest and heart of the

school. These assembly periods provide strategic opportunities to use a wide variety of techniques: different plans of worship, missionary talks and dramatizations, exhibitions and projected visual program, attractive meals—no end of possibilities.

Brotherhood Month

Through the nation-wide observance of Race Relations Sunday, held annually on the second Sunday in February, churches and communities stimulate and sustain continued programs which provide for better human relationships. Growing steadily in all the forty-eight states, and reaching into Hawaii, Alaska, and the Canal Zone, Race Relations Sunday emphasizes basic problems of the responsibility of all Christians to apply the principle of brotherhood in every aspect of life.

Literature and other program materials for use on February 10—Race Relations Sunday—will be published in *Interracial News Service*. This bi-monthly publication may be subscribed for through the Interracial News Service, 297 Fourth Ave., New York 10, N.Y. at two dollars a year. Additional copies of the message may be had from the Department of Racial and Cultural Relations (at the same address) at four cents each, or three dollars a hundred. (Please pay with order.)

America for Christ Offering

The major activity in February will be the America for Christ Offering. The chairman should check with the pastor, after January 15, for the material to be used in each department of the church school, and with the age-group chairman where it will be used. The materials are shipped directly to the pastor. Any supplementary or additional materials needed will have to be ordered from the director of missionary cooperation in the city or state convention office.

The plan for the use of the presentations calls for a twelve-minute period of worship before or after class sessions, which should not interfere with Sunday school classes. Be sure that plans are made for taking up an offering on the third Sunday. The theme for 1957 is "... training leaders for the future."

World Day of Prayer

The women in the churches all around the world sponsor a day of prayer. This year it will take place on March 8. A basic packet of material may be purchased from the National Council of Churches, 297 Fourth Ave., New York 10, N. Y., for 50 cents, plus postage. Shipping deadline is February 22.



America for Christ

FEBRUARY 24 will be another red-letter day in all the primary and junior departments, for it is on this day that the boys and girls will be bringing to the church school their filled offering boxes for the America for Christ Offering.

The children's material for this offering consists of a story folder that is supposed to look like a story written on a blackboard, and an offering box which is made to look like a street scene in Latin America. The offering box is built into this scene.

"Give that young America may find Christ" is the slogan for emphasis for the America for Christ Offering this year. In the youth and adult materials the training of young leaders will be highlighted. In the children's material we have chosen one facet of the training program for our emphasis: "Schools in Latin America." The public education program in Latin America is limited in most areas to children who are chosen by public-school officials on recommendation and nearness to the school. This means that many worthy and very able children do not receive invitations to attend the public school.

Religious Question

Another reason for our Baptist schools located all through Latin America, is the religious question. In public schools Roman Catholicism is taught as a part of the basic curriculum. When parents become Baptists, they no longer want their sons and daughters to be taught Catholic doctrine. So they demand that the church also maintain a school, so that their children will have Christian teaching and Baptist doctrine taught to them.

All of this means that American Baptist churches in Latin America help support the day schools for boys and girls who want to come.

The teachers in the Baptist schools are well qualified and meet the teaching standards set by the department of education for each country.



Children enjoy interesting missionary stories, especially about children in other countries. This attractive story sheet will be sent to all churches upon request

Our Baptist schools are crowded because they provide the kind of teaching Christian parents want for their children.

In giving your gift to the America for Christ Offering, you will help to strengthen these schools where boys and girls are finding Christ as personal Savior each year. Out of such schools come some of the most able leaders in each country. Outstanding doctors, specialists, lawmakers, civil officials, teachers, ministers, government leaders are products of our schools.

Materials and Literature

The children's materials—offering container and story sheets—have been sent to your church in care of your pastor. The chairman of missionary and stewardship education should take from the box these children's materials and give them to the chairman of children's work in your church who, in turn, will see that each department has sufficient quantity for every boy and girl.

A Parable

A championship corn grower said that he had to work to surround his field with others of high-grade corn if he was to maintain his own high standards. He shared his seed and skills and helped his neighbors fight pests which otherwise would find their way to his field. He did all this so that he himself might raise the finest corn.

This idea was expressed in another way many years ago by W. H. P. Faunce, who said: "The church that, in its passion for others, forgets itself will, in that forgetfulness, find itself."

The church is always within one generation of extinction. The church must in fact evangelize the world in each generation if it is to be strong and not become extinct.



This Latin American scene, properly folded, becomes a bank in which children will place their gifts for the America for Christ Offering

MISSIONS

The project should be well introduced on February 3, and the offering box and story sheet sent home. On each of the following Sundays reference needs to be made to the project. The next issue of *MISSIONS* will carry additional story material.

Joe Goes to School

Joe climbed slowly up the steep path from the river in the morning sunlight. Sometimes he ran and skipped. That depended partly, of course, on whether he had enough rice and plaintain in his always-hungry stomach, but this morning he hung his head and pondered. He had made a decision, one that he had long considered, and now he was about to carry it out.

At the fork that led to the little mission school he paused, screwed up his courage, and then turned into the school yard. The children in the one-room mud-thatch building were reciting their lessons loudly. Joe walked in the open doorway and faced the teacher. There was a sudden silence in the room. The teacher spoke to the children and the recitation continued, but all eyes were turned to look at the dirty, ragged, almost naked little boy who timidly faced them.

Joe knew them. He knew their taunts and jeers when he would appear near the mission station without proper clothing. They did not mean to be unkind, but they were proud of their own neat clothing and sandals and careful French phrases—and Joe had never had enough clothing to cover him well.

"*Bon jour*, Joe. Have you come to visit us this morning? I'm very glad to see you." The teacher spoke quietly.

Yes," said Joe timidly. "I want to come to school, but I don't know if you will let me, like this." And his hands spread out in a hopeless gesture.

"You may sit up here near me today, Joe," the teacher smiled.

At noon the teacher gave everyone a big cup of powdered milk to drink. Remembering the time before friends in the States (Church World Service) began sending milk, and how many of the children had had to remain all day at school with nothing to eat, her heart was sad. Then she remembered that in most of the schools in her country this condition still existed.

After the thank-you prayer, Joe drank his milk greedily and waited patiently until the teacher came to talk to him.

"After school you will come with me to the mission house, Joe, and maybe they'll find you some clothes," she said.

The day passed quickly for Joe as the marks on the blackboard took on meaning, and his quick mind told him

that behind those marks lay a whole new world that some day he would explore.

That evening the missionaries found clothes for him. They did not quite fit, but he was very proud of them and appeared in school early the next day to show off his finery. There were no more remarks or jeers, and the other children soon accepted him as one of them.

Five days a week Joe went to school. On Saturdays he washed his clothes in the river and dried them on the bank. On Sundays he came regularly to the bench assigned to his Sunday school class. He liked to sing the songs and say the memory verses. He learned to read and was proudest of all when the teacher selected him to read the Scripture lesson. There developed in his heart a longing to have a Bible of his own, so that he might read the stories about Jesus for himself.

At the end of the school year the Sunday school had a promotion day. It had rained, and Joe's clothes were not quite dry when it came time to go to church, but he put them on and came on time, as usual. The program of poems and songs was exciting to

him. The teacher had wanted him to take part, but he had shyly refused. Now he determined that next year he would accept if she asked him.

Toward the end of the program, as Joe sat dreaming about how he would recite a long poem or Scripture passage the next time there was a program, he suddenly heard his name called out. The missionary was saying, "And since Joe has had a perfect attendance record this year, we present him with this Bible."

Joe sat stunned, then leaped up with a flash of white teeth and sparkling eyes. "*Merçi*," was all that he could say, but his eagerness spoke for him. The children clapped loudly as Joe proudly took his seat. Then, in the silence that followed, he hesitantly raised his hand and spoke.

"Could I please say a verse for the program, after all?"

When the teacher smiled and nodded, he rose, bowed as he had seen the other children do, and said in a loud clear voice, "God is love!" He was happier in his heart than he ever had been before, because he knew that the verse was true.

IVAH T. HENEISE

CHRISTIAN WORLD OUTREACH—*The B. Y. G.*

Creativity—The Extra Mile

By JULIA SANTUCCI

THERE IS NO NEED to explain the meaning of a full schedule to a teenager who rises at seven, grabs the proverbial coffee and toast, dashes through a whirlwind of educating devices called classes, throws himself headlong into meetings, sports, and a coke with the gang, gulps a bite of supper, and then is at it again until he faints from exhaustion as midnight crashes around his ears. Last week one of these perpetually rushing characters came to me almost ready for the last stage (fainting) and, it being only three o'clock in the afternoon, the whole situation looked pretty fishy.

"I'm bushed," he drawled, not even having the energy to speak decently. "My spirit is broken. I'm so busy that I don't have time to be creative any more!"

Thinking it over, it occurred to me that maybe this covered a lot of territory. First, creativity is going beyond that which is expected. It is putting more study time into English and consequently rating a "B" grade rather than a "C". Second, creativity demands the thought of the complete in-

dividual. It will not satisfy itself with fragmentary enthusiasm. Third, creativity is an art that includes all arts, in that it calls for original expression. True art is not imitation. All of life must be creative or it becomes meaningless repetition.

It is fairly easy to be creative in the social realm. Janie knows a new joke, Jack can yodel, Sue expresses herself with the *craziest* giggle, and Tom can drive his car on one and a half wheels. It is not too difficult at least to aim for creativity in school work. Dad will not pay Joe that five dollars if he fails his chemistry exam. But when it comes to the weekly gathering of the Baptist Youth Fellowship at the church the program is read directly from the program material.

Jimmy Junior Hi meanwhile throws paper airplanes. The discussion gets in the same muddy rut and after a few months the whole program is defeated. The group becomes accustomed to a ritual of "we never did it before—why should we try it now?" Consequently the entire purpose and philosophy of the group is lost.

Creativity must be a vital part of the youth group. If no one exhibits concern and enthusiasm, the Baptist Youth Fellowship plods on from week to week, a boring example of wasted time.

The world outreach emphasis of the program is wide open and waiting for creativity and originality. *Spotlight*, the leaflet concerning the special-interest mission field (Barranquitas Academy, Puerto Rico; and Immanuel Church, Rangoon, Burma) is the clay, your B.Y.F. planning committee the tool, and your creativity the action.

For example, at Green Lake last June it was suggested that a group could have a "missions party," with admission price of a packet of seeds (needed in Burma), or some other specific article that would lend to the goal, and the program a mixture of work, fun, and fellowship—all directed cleverly toward missions. An S.O.S. sacrifice supper could be sponsored, with the noted Sammy himself acting as M.C. Unusual posters and publicity, original skits, and a catchy slogan will bring your every-member canvass to life.

That which is required of a Christian is his creativity. This is the extra mile.

Fellowship Guild

New Guild Chapters

During the period from May 1 to November 1, we received applications for enrollment for eighty chapters of the Fellowship Guild. It is interesting to know where these new chapters are springing up, as indicated in the following list: Illinois 10; West Virginia 9; Indiana 8; Kansas 7; Southern California, Iowa 5 each; Michigan, New Jersey, New York 4 each; Nebraska, Ohio, Pennsylvania, Wisconsin 3 each; Northern California, Rhode Island, Washington 2 each; Arizona, Washington, D. C., North Dakota, Maine, Eastern Massachusetts, and Oregon 1 each.

Most of these are new chapters and about two-thirds of them are Ann Judson chapters. This is proof that the Fellowship Guild is growing.

Busy Guild Chapter

The Friendswood Baptist Fellowship Guild, Camby, Ind., is a very busy chapter. In twelve meetings the girls pieced the quilt that you see in the accompanying picture. It was sent to the Lighthouse Mission, which is located in Indianapolis. It is a place where men who are hungry and need shelter

may go. Many come to know and accept Christ as Savior at this mission.

Most of the girls in this group are Ann Judson age. A few of the younger girls are deeply interested in the guild program and helped with the quilt.

These girls are also interested in a missionary family in Africa. They have an opportunity often to help with special requests that come from their friends overseas.

The girls put on the program for the night missionary meeting every third month. The last one was a Christmas play in December.

Mrs. Joe McQuillin is the guild counselor of this very active chapter.

Associations Organizing

New York

Mrs. Stuart Wetherbee, of Albion, N. Y., reports that a fall Fellowship Guild rally was held in October. A description of the Prayer Tower at Green Lake was read to the girls. Considerable interest was shown in the Prayer Tower project. It was decided that any money left over from another project should go toward helping to furnish the Prayer Tower. They made plans for a spring rally to be held next April.

Indiana

The Indianapolis Association guilds held a week-end house party in August. They used the theme "Bless This House," and one of the highlights was the "Alone with God" period. During craft time the girls learned how to make roses out of wood fiber. They tied them with blue bows and used them for place cards at the Saturday night banquet. George B. Kimsey was the speaker. He talked about the relationship of guild to the Baptist Youth Fellowship. Mrs. Paul Maul, a member of the board of managers of the American Baptist Foreign Mission Societies, was the Sunday morning

speaker. She spoke on the "Relationship of Guild to the Woman's Mission Society."

A guild commission was elected, a board meeting was called, and plans were made for the coming year. A fall and spring rally, a mother-and-daughter tea, and another house party for next year were the results of the planning. They also hope to have a representative at the national house party next year. Mrs. J. R. Humerick is the association Fellowship Guild counselor.

Michigan

The Detroit Association Fellowship Guilds held their third annual tea at Bethany Baptist Church on Sunday, November 11. At this time the first association guild commission was elected: June Taylor, of the Redford Baptist Church; Betty Schuerholz, of the Covenant Baptist Church; and Janet Wilson, of the Coronado Baptist Church. Special guests were the president, Mrs. Donald Perkins, and the first vice-president, Mrs. Charles Grissom, of the Woman's Baptist Mission Society of the Detroit Association. Also present was Richard Hayworth, director of religious education and youth work of the Detroit Association.

The first responsibility of the newly elected guild commission will be the planning of the annual spring banquet, which is to be held at the Coronado Baptist Church in April.

Mrs. Ray Classen is the association Fellowship Guild counselor. She reports that monthly counselor meetings are held at the association meetings. A youth counselor clinic is held in January for all Baptist Youth Fellowship sponsors and guild counselors. Problems will be discussed and ideas exchanged.

It is good to know that many of our associations are on the move, organizing, and carrying on full programs of work.



The quilt which is displayed by the guild girls of the Friendswood Baptist Church, Camby, Ind., was sent to the Lighthouse Mission for men



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Common Courtesies to Our Guest Speaker

By OLGA B. BELL

A GUEST SPEAKER at the meeting of the Woman's Baptist Mission Society deserves—yet so often does not receive—the courtesies which would be extended were she a guest in the home. Thoughtfulness, concern, and an act of kindness will give a sense of well-being to the speaker, and will help the society to be aware of having duly recognized the worth of its guest.

Arranging for the Speaker

The chairman of program usually has the responsibility for making arrangements with the speaker. A contact by telephone or letter should be made well in advance of the meeting; the engagement should be confirmed a few days prior to the date.

The speaker should be informed as to the date, time, and place of meeting. An offer should be made to provide transportation if so desired. She should know by whom she will be met, and where. It is important that she be aware of why she has been chosen to speak to your society, the subject you prefer, and the length of time allotted. She would also appreciate being given an outline of the total program, so that she might know where she fits into it.

If the speaker plans to use visual aids, work out the details on room arrangement, equipment, and projectionist.

Because the number of people present, the ages involved, and the varied interests evidenced by a group may alter the approach used by a speaker, this information should be made available at the time of the first contact. There should be a clear understanding, too, regarding what the society will assume in terms of a fee or transportation costs. Matters like these, taken care of in advance, can save embarrassment later.

Caring for the Speaker

The one serving as hostess to meet the speaker should be at the designated place of meeting well ahead of time. When the guest arrives, the hostess should soon introduce her to the president and the chairman of the department who is responsible for the

activity or area being emphasized in the message.

If the speaker is not to be on the platform, she should be seated where she can easily get to the front of the room. Someone should be with the speaker at all times.

Should time allow, it would be well to take care of her fee and travel or parking expense in advance. This should be done as unobtrusively as possible. The amount and a brief thank-you note should be placed in an envelope and given to the guest unobserved by the others. In any event, the financial arrangement should be completed before she leaves. It is well to remember, too, that when an offering is taken at the meeting, the plate should not be passed to the speaker.

If a meal is part of the meeting, the guest may be given a complimentary ticket in advance or the ticket placed at her plate. She should, however, be told the arrangements that have been made. The president or hostess should escort her to the head table.

If refreshments are served following the meeting, the speaker need not be served first, but should be served early. Be sure that the hostess stays with her until she is ready to leave. As a speaker enjoys meeting the people whom she has just addressed, introduce your members to her. Do not permit one or two to monopolize her time; encourage all to visit with her.

IMPORTANT DATES!

Plan now to attend

Woman's Day, May 29, 1957

Philadelphia, Pennsylvania

National Women's Conference,

July 13-30, 1957

American Baptist Assembly

Green Lake, Wisconsin

Introducing the Speaker

Prior to the meeting, the person who introduces the speaker should become familiar with the essential facts of the guest's background. When these facts are presented with ease and surety, an atmosphere of friendliness is created that works to the advantage of the speaker.

There are many items of interest that might be included; however, the following are basic:

1. Speak about the guest: who she is; whom she represents; what she does.

2. Tell why she is qualified to speak on the subject.

3. Give the title of her subject.

4. Use her name as she is presented.

A constant repetition of the guest's name makes it difficult for her to know just when the introduction is complete.

An introduction should be brief and to the point, giving only facts that will stimulate the interest of the group in the speaker and her ability to present the subject matter.

If applause is in order, the one making the introduction should lead out in it before being seated.

On most occasions, a society will want to present a corsage to the speaker. This should be done after the guest has been presented, but prior to her message. In the event the speaker is a man and his wife accompanies him, she should be introduced before her husband and a corsage presented to her. If a man comes alone, and no fee is paid, a gift, such as a book in his field of work, is acceptable. Checking with his family will avoid duplicating a book already in his library.

Thanking the Speaker

Occasionally a group is deprived of retaining the high challenge given by a speaker because the program leader, in attempting to express appreciation, gives her personal reactions to the message. She should not analyze or summarize the talk. She should sincerely and briefly thank the guest. It is important that the group grasp and retain the challenge just heard.

The day following the meeting, a cordial note of thanks should be sent to the speaker. The transaction for the speaking engagement was begun with a contact from your group; it should close in like manner.

A speaker is a guest in your church home. She has taken time out of her busy schedule to enrich your understanding of her field and to add to the enjoyment, fellowship, and vision of your society. Let it be said of your group, "They have done all they could" in common courtesies to the guest speaker.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Prospectors' Tools

By MAY SUTTLEY

[PROGRAM SUGGESTIONS: *An attractive display of all literature mentioned would increase the interest in this program. The chairman of literature should refer to various pieces of material as she speaks.*]

SCRIPTURE: 2 Cor. 4:7; Col. 2:2-3.

PRAYER: [For blessings and guidance.]

HYMN: "Thy Word Have I Hid in My Heart."

PROGRAM LEADER: The message of salvation is a precious treasure which God gave to mankind. The distribution of this most precious of all treasure was entrusted to human beings—to his followers. Although this task is often a trying one, it is always satisfying. Paul glorified in the fact that he was an earthen vessel in which the treasure was placed, and spent his life preaching the risen Christ.

When Jesus chose his disciples he saw the possibilities in earthen vessels. Though some were crude and rough, all but Judas faithfully fulfilled his trust until their death. No one but Jesus saw the potentiality in the frail and worn vessel, Mary Magdalene, but her devotion to him made a miraculous change. Barnabas was able to help develop John Mark from a weak, confused individual into a steadfast disciple.

As the followers of Christ, we must constantly strive to surrender ourselves more completely to him, so that this treasure of the Spirit may completely fill us. A Christian must continue to grow spiritually in order to lead others to Christ. The Christian must always be on guard against the many temptations which continually beset his path and hinder his Christian progress and growth.

HYMN: "What a Friend We Have in Jesus."

PROGRAM LEADER: As we seek to do Christ's will and seek to fill with treasure other earthen vessels as we work within our Woman's Society to enlist others for Christ, we are fortunate, indeed, to have at our fingertips helps and aids—prospectors' tools.

Even today, a tourist in Colorado might be fortunate enough to see a prospector trudging up a mountain trail with his simple tools and equipment on the back of his faithful donkey. As in the past, he is still able to

find enough gold to supply his needs. Now, since the discovery of uranium, we know that the old-time prospector passed over much hidden treasure. The modern day prospector travels by car, jeep, or even helicopter, equipped with his Geiger counter and other modern tools, instruments, and equipment.

Yes, American Baptist women are truly prospectors searching for treasure—seeking not only new followers for Christ, but ways to help our own women realize and develop their latent talents and abilities.

In order that we may interest and stimulate all our women in our total program, we need a better understanding of treasure stored in the Bible; spiritual growth emphasizing devotional and prayer life; information in all missionary activity; a vigorous program of evangelism; and closer fellowship in our denomination and with other Christian groups.

For our search, there are many tools available. Of course, the Bible is indispensable. The methods that Christ used in making contacts and in teaching are still the basis for the training of teachers and leaders. As we seek treasure in earthen vessels there are problems and difficulties and often heart-breaking discouragements. Jesus trained twelve disciples, but Judas proved to be a worthless vessel. There was the rich young ruler, who was prevented by his selfish love of material possessions and position from attaining his great potential. Indifference, selfishness, worldliness, and ignorance often prevent full realization of the power of the Spirit.

Let's call in the chairman of literature, Mrs. ———, to tell us about some of the tools which we may use in the thrilling search for treasure, a treasure far more valuable than gold or uranium.

CHAIRMAN OF LITERATURE: As our leader has already stated, God's Holy Word must be our ever-present guide and inspiration. Every Christian needs a closer daily walk with his God.

The Secret Place is useful for personal and family devotions. There is a wealth of fine devotional material between its covers.

Devotional Life of Christian Leaders, by Clarence W. Cranford, is truly inspirational.

A Book of Remembrance includes not only devotional material, but tells about the denominational effort to bring to others the gospel message.

The Baptist Leader not only provides expository material in church school lessons, but also contains many informative articles.

MISSIONS magazine, a monthly journal, 154-year-old publication of the American Baptist Convention, contains articles giving information about our Baptist work at home and abroad; challenging editorials with Christian comment on events and issues of national and world significance; fascinating news and pictures of Baptist activities; missionary and stewardship materials for all departments in the church; and excellent book reviews and films. Every family should subscribe for *MISSIONS*.

Crusader is an attractive periodical which tells of current happenings vital to the interest of the informed church woman.

Along Kingdom Highways and *Home Missions Digest* give the latest news, with statistics on the mission work of the denomination.

The state publications, such as the *Colorado Baptist* [substitute name of your own state paper], tell of the work of the denomination in the several states.

Leader's Guide, Goals, and the new publication by the National Council of American Baptist Women—*The American Baptist Woman*—for American Baptist Women leaders, are all necessary for a more effective woman's organization.

Every year new mission-study themes are announced. Through the booklet "Friends Through Books," not only are the study books listed, but additional books for additional background reading on the home- and foreign-mission study themes, and helps for leaders are also included.

The *Program Packet*, published annually by the National Council of American Baptist Women, is for the use of women's societies in our denomination. This year the Baptist Film Library produced a pamphlet, *Filmpac*, listing films which could be used to supplement each program in the current packet "Precious Treasure." No prospector need be without tools and equipment.

PROGRAM LEADER: Thank you, Mrs. ———, for bringing to our attention these tools to be used by each one of us individually, and collectively as a society.

Let us bow our heads in prayer, and then close our meeting with the singing of the hymn "He Leadeth Me."

PRAYER: [Pray that we may be completely dedicated to God's mission.]

HYMN: "He Leadeth Me."



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

Christ in Industry—March Meeting

INDUSTRY is finding that production depends on the ability of the workers to function as a team. They have to get along with one another.

Most corporations of any size are training their supervision in the art of human relations. Supervisors are being taught to pass the credit on to their people; to be slow and careful in finding the cause of failures of any kind; to be exceedingly fair in administering discipline or other corrective measures; to use "empathy" (place themselves in the employee's situation, see through his eyes); to realize the importance of the individual—his problems and his successes; and to consider the development of people their most important task.

The story of what they are doing is very interesting. After two thousand years, industrial leaders are finding that the teachings of Jesus are intensely practical. Policies that even Christians have considered too idealistic are becoming mandatory.

Get in touch with your community representatives of the nation's biggest businesses and ask them what their firms are doing in the field of human relations. Select one or two of the most promising and ask them to be your speakers at the March meeting, on this subject. Have a couple of your own men restudy carefully the fifth, sixth, and seventh chapters of Matthew and be ready to relate the modern personnel policies to the teachings of Jesus. Chances are, you will find some relationship to several of Paul's teachings, too.

Use Movies

Probably your utility companies, railroads, airlines, oil companies, and others will have available entertaining movies or lectures that will illustrate the way they work. Use one of them, not too long, to supplement the talks. Preferably from the same industry as one of the speakers.

If you cannot find speakers on the human-relations theme, follow the movies or lecture with a discussion. Such questions as:

1. What would Christ change if he were in management of a large corporation?
2. What would be the objectives of a labor union if Christ were its head?
3. What would it be like to work in a production line if Christ were at the station next to yours?
4. In what ways should a Christian be outstanding at work?
5. How many men in this fellowship believe it is feasible to have a prayer or Bible study group where they work, either before work or on the lunch hour? (In an increasing number of firms this is an accepted practice, particularly in the South. Several large manufacturing plants hire their own chaplains to encourage such activities and to help employees with their personal difficulties.)

Be Practical

It is easy to get theoretical on such a subject as this, and throw out a lot of ideas for an imaginary situation. Keep the discussion practical, relating it as far as possible to the actual work situations of the men in your group. This meeting should result in definite, noticeable improvement in the relationship of your men to their co-workers. Even the man in business for himself can profit by such a discussion, in his daily contacts with his customers and suppliers.

Remember to give the pastor his five minutes. You will want the newcomers to get acquainted with him. Ask him to use Corinthians 13, reading from the Revised Standard Version (you will like the clarity of the new wording, even if you do know the King James Version by heart). Let the pastor relate the "Love Chapter" to work situations in a brief devotional talk.

Promote, advertise, publicize! Perhaps the movie you schedule will be a drawing card, or the speakers, or the discussion, or all three. Put your best attraction out in big letters on signboards, in the press, in the church bulletin, in announcements in all adult classes, and from the pulpit. Then use individual invitations to make sure of an excellent turnout.

Table Decorations

Table decorations for this meeting might be borrowed from a machine shop or auto supply house. You might scatter several gears along the center of the table, with perhaps a motor or two now and then, and a few tools. All should be spic and span.

N.C.A.B.M.

Thirty-five Years Old

A manufacturer of telescopes had the vision that started a nation-wide organization of laymen in our denomination, forty years ago. The movement, started under the leadership of Ambrose Swasey, of Cleveland, Ohio, in 1917, was quite different from the 1957 model, but even in its initial form it was effective.

Success of the lay effort during the New World Movement campaign led to a request by the denomination "that the laymen be asked to respond not only to a call for immediate service but for a life of service." On January 20, 1922, a group of approximately fifty representative laymen met in Chicago and formed the National Council of Northern Baptist Laymen. They asked for an initial budget of \$30,000 from the then Northern Baptist Convention, but there seems to be no record that it was received.

The first national chairman was the Honorable F. W. Freeman, of Denver, Colo. He was succeeded by William Travers Jerome, Jr., of New York; George Earl, of St. Paul, Minn.; W. C. Coleman, of Wichita, Kans.; Romain C. Hassrick, of Philadelphia, Pa.; Gilbert B. Brink, of Los Angeles, Calif.; Arthur H. Lofgren, of Troy, N. Y.; and the present president, C. Stanton Gallup, of Plainfield, Conn.

Walter G. Boyle was the first full-time field secretary for the council, serving from 1929 to 1943. He was succeeded in 1944 by Edwin W. Parsons, who served a little over ten years, building well on the foundations laid by his predecessor. Alex W. Fry, present executive secretary of the national Council of American Baptist Men, has been active in men's work for many years while serving as partner and business manager of an electronics manufacturing firm. He brings a wealth of imagination and business know-how to this important post.

Purpose Clearly Defined

The purpose of the National Council of American Baptist Men has been coming into clearer focus through the years, as the council has attempted to strengthen men's work in the churches. Its three-pronged effort is directed toward: (1) leading men into a vital relationship to God, through personal faith and commitment to Jesus Christ as Savior and Lord; (2) encouraging the enlistment of men in effective Christian service in the church and community; and (3) advancing and supporting the wider work and program of the American Baptist Convention and its cooperating agencies.

News FROM THE BAPTIST WORLD MISSION

BUCK HILL FALLS

Foreign Mission Boards

The November meetings, at Buck Hill Falls, Pa., of the boards of managers of the American Baptist Foreign Mission Societies afforded some of the most challenging and informing sessions held in the past several years. Comprehensive studies had been prepared prior to the meetings covering the subjects (1) the work accomplished during the past three years, (2) program plans for the immediate future, (3) the American Baptist Foreign Mission Societies and the cooperative movement.

Backgrounds for discussion were laid the first evening by M. Searle Bates, professor of missions at Union Theological Seminary. He traced the interrelationship of world conditions and missionary policy.

The first apparent difficulty lies in the fact that one-third of the world is under communism, and this ideology strongly influences another third. At no time in history has there been such deliberate, organized, and wide-spread opposition to Christianity as is presented today by this nonreligious front. Seventy per cent of the world's missionaries are from the United States. Therefore our national prestige and procedures directly affect the work of missions.

A further basic consideration which requires a flexible and ever-growing policy is the discovery of the best ways to supplement the African and Eastern churches and cooperate with them. The speaker pointed out that the early church expected persecution; "ease in Zion" he viewed with apprehension. He urged strengthening of the great spiritual advance already apparent in the cooperative movement at work today.

Following this opening address, the missionary personnel committee presented to the boards for appointment two couples—Mr. and Mrs. William I. Elliott, designated to Kanto Gakuin University, Yokohama, Japan; and Rev. and Mrs. Harold R. Blatt, designated to the Philippines, with their specific work to be assigned by the Convention of Philippine Baptist Churches.

Overseas Administration

Designation of the new missionaries to the Philippines by the Philippine Convention, rather than by the boards, opened the way for a panel discussion led by Marlin D. Farnum the follow-

ing morning, on the implications of transfer of authority to field administrative bodies. Mrs. C. H. Sears, administrative secretary for the Far East, was joined by four missionaries on the panel: A. T. Fishman, of South India; Chester J. Jump, of the Congo; Russell E. Brown of Burma; and A. O. Larsen, president of Central Philippine University.

Except in the Congo, where Christian leadership is only now being provided with opportunities for advanced education, the missionaries said they were fully aware that they work under the direction of the Baptist conventions in the countries they serve. In this relationship equal status is the rule, and in spite of occasional delay of progress in the American sense of getting things done, the best foundations for the future are laid in this pattern. The missionary asks the national, "What am I to do about this matter?"

In the Congo, the association or a special committee of Congolese leaders makes decisions. Mr. Fishman works directly under the Indian principal of Guntur College. The convention appoints the members of the governing board of Central Philippine University, but because schools and hospitals are more specialized than other forms of work, the convention grants more latitude in administration of these institutions.

In Japan, every school has a Japanese principal, every church a Japanese pastor. There is today scarcely any position in Japan where major responsibility is borne by the missionary. Meetings of the executive committee and other bodies are conducted in Japanese, and missionaries must be exceptionally fluent in the language to follow the discussion. Yet the missionaries are remarkably successful in finding their own special place, which, in the case of Japan, is often in the area of evangelism.

Each missionary voiced the assurance of need for missionaries, and the desire of the national leaders for their cooperation. In fact, as these leaders assume more responsibility they realize what a load is involved and want the missionary more than ever in many cases. Qualifications for the missionaries of this new day were conceded to be of utmost importance and difficult to find. What the missionary is carries more importance than what he does.

Cooperative Movement

Hazel F. Shank, administrative secretary for Burma and Thailand, skillfully piloted her audience through a thirty-page study of American Baptist foreign missions in the cooperative movement. Beginning with the Judsons in 1813, she unfolded the consistent pattern of cooperation maintained by the Societies through the years. As early as 1878, at a general conference on foreign missions held in Liverpool, attended by 150 delegates and 34 societies, American Baptists brought the only non-Westerner there, a pastor from Burma. This was also the first



Missionaries at the meeting of the American Baptist Foreign Mission Societies are as follows: (front row, left to right), Rev. and Mrs. H. R. Blatt, Mr. and Mrs. W. I. Elliott; (second row), R. E. Brown, Mrs. F. G. Dickason, Mrs. A. F. Merrill, F. G. Dickason, A. T. Fishman; (back row), C. J. Jump and A. F. Merrill. They all register joy in their life's work

such gathering to invite women and give attention to their growing force in the overseas program.

Dana M. Albaugh brought into focus current developments in cooperation as related to the overseas work. Here again, a changing world scene is making necessary a restudy of the philosophy of the boards with regard to ecumenical relationships, bringing to the administration on the fields and at home a positive directive for the future. It seemed that each field has at the present time at least one situation in interdenominational relationships which requires special consideration. The wisdom evident in the cooperative procedures of the past must be preserved. There are new paths to be explored to enrich our Baptist witness in interdenominational councils.

Dr. and Mrs. E. E. Gates presented a visual report of their recent extensive trip to the Orient, and their observations and recommendations were received with appreciation.

Overseas Review

A study of developments overseas within the past three years, including the expenditures related to elements of these programs, revealed a broadening work which is taking into consideration a variety of new opportunities. Some of these are modernized forms of former programs; some are new; and the majority have to do with the training of natural leadership and cooperation with field conventions in their growing programs.

Each field review was followed by a number of staff recommendations to the boards for the next five years. Here again, the primary aim is to strengthen the churches, the medical aid and educational work, with a view to enabling the churches to conduct an increasing amount of the program. For example, for Burma the recommendations in-

clude consolidation of the transfer of mission responsibilities to the Burma Baptist Convention; assisting the convention to develop their home mission program; strengthening theological training; strengthening the church life of the various language groups within Burma; undergirding the youth work with increase in camps and assemblies; supporting the Christian Institute of Buddhist Studies, in order to provide better understanding of Buddhism on the part of missionaries working among Buddhists; encouraging an exchange of leadership among Burma, Thailand, India, the Philippines, and other areas as opportunities permit; continuing to send new missionaries as visas can be secured and at the same time conveying to the churches of the American Baptist Convention an increasing challenge to undergird the conventions on the fields.

The study of Thailand was an indication of the expense involved in opening a new field. Housing of missionaries and providing buildings for conducting some phase of the program have presented major difficulties. Missionaries have to study the Thai language and, in addition, the Swatow dialect spoken by the Chinese in the Bangkok area or the Karen in the rural areas. Student work, medical work, the Bangkok Christian Center, developing a Christian literature—these and more constitute the foundations now being laid. Training of new converts without trained Karen personnel to assist the missionaries is a major problem. Implementation of the many recommendations for all the fields will provide rapid strides in progress overseas.

On invitation, the boards will meet in January with the First Baptist Church of Washington, D. C.

ADA P. STEARNS

AFRICA

Vacation Journey

Our six months of wandering began March 1, when the train pulled out of the station in Guntar, South India. After a few days spent in Bombay, we flew by way of Aden, to Addis Ababa, Ethiopia. From there we traveled through many countries in Africa, including Kenya, Uganda, Tanganyika, Nyasaland, Southern Rhodesia, and others. Space limitations permit us to give our impressions of only a few of these areas.

South Africa

It would take many pages to do justice to this beautiful country and tell of our impressions gained in the eighteen days we spent there. We must content ourselves with a bare mention of a few places. Pretoria will never be forgotten, because of the helpful hospitality of Rev. and Mrs. Reyneke, of the Dutch Reformed Church, in whose home we spent four days. Cordiality and open friendliness were the characteristics of everyone we met. Through Johan Louw, we were able to meet people of varying viewpoints in that troubled land. Most of those to whom we talked were of the Dutch Reformed Church. Some were conservatives, who believed sincerely that *apartheid* is ordained of God and the only solution to South Africa's problems. Others were liberals, who felt that some other way must be found in the Christian church.

Two whole days were spent with Telugu Baptists of the Durban area. We were encouraged to note the vigor of the church and the high standard of living of its people.

Belgian Congo

On May 9, we left the East Coast and flew from Johannesburg to Leo-



Alice O. Jorgensen, missionary nurse, in operating room in Congo hospital; and Congolese Baptists at worship January, 1957

poldville, where we spent the next eighteen days visiting all but two of our own American Baptist mission stations. A thousand kilometers of this was done by car over roads that were much like the off-highway roads of India. Each station, with its characteristic pattern of school, church, hostels, and hospital, has been revisited many times this summer while looking at our pictures. Our warmest greetings and thanks go to Rhoda and Ben Armstrong, our American Baptist missionaries, and the other members of the Congo family. We have always been happy in the fellowship of the South India mission and we found in Congo the same fellowship into which they graciously took us.

French Equatorial Africa

As we stepped from the Air France plane into a clearing in the jungle, we were welcomed to Albert W. Schweitzer's hospital in Lambarene. At the river a canoe with "Dr. Albert Schweitzer" on its prow awaited us. About half-way across the river the boatmen began to sing—evidently a signal; for the doctor, flanked by two European nurses in white, was seated under a huge tree on the bank to greet us. For the next three days we were to wander as we chose and to ask as many questions as we wished.

The same afternoon we were taken to the leper colony, where Dr. Schweitzer is leading lepers to construct new and permanent buildings for the colony, financed by his Nobel Peace Prize. Constantly on the alert to measure distances and to mark where each nail must be driven, he plied us with questions on Indian thought and philosophy and the present Indian Government. The keen mind and physical vigor of this man, who has just turned eighty-one, and his simple friendliness were marvels to us. The same spirit was shown by all the staff as we sat together at meal time or accompanied them to their various duties. The high point for me came when the doctor asked me to sit beside him while he played Bach on his pedal piano.

Gold Coast

In Accra we were the guests of Professor King, head of the theological department in the university. We learned on arriving that he had been born in India—another link for us. One lasting impression of the city of Accra, the university, the school at Achimota, and another Presbyterian girls' school we visited, is that a great deal of money is being spent on handsome buildings and education. Here, as in all of West Africa, the races seem to mix freely in hotels, trains, and society. Very soon both the Gold Coast

and Nigeria will be independent. It was interesting to talk to students of both countries, who had plenty to say about the future of their countries.

Liberia

We were glad that the beginning and the end of our African adventure were in independent countries. It rained the entire week we were there until the morning we left. One of Le Tourneau of Liberia's planes met us at Robert's Field after twelve hours' delay, but we arrived in Tournata at last and spent four happy days there. One day we splashed through the rain and waded a river up to our knees to visit one of the villages in which the Tournata people work on Sunday. This is truly a Christian Industrial Mission in Africa, where boys are trained both in the Bible and in machinery.

ALVIN AND ELEANOR FISHMAN

CHICAGO

Roger Williams Fellowship

Over eighty-five registered delegates attended the meetings of the Roger Williams Fellowship held at the Divinity School of the University of Chicago, November 7-9. The theme of the conference was: "Christian Missions: Frontiers of Thought and Action."

Papers were presented at the morning and afternoon sessions each day and ample time was allowed for discussion. The six major presentations were: "The Nature of the Mission," by R. Pierce Beaver; "The Modern World Situation Challenges the Christian Mission," by John E. Skoglund; "Christianity and Culture," by Calvin W. Stillman; "The African Situation," by George W. Carpenter; "The Mission in the American Baptist Convention," by Jesse R. Wilson; and "The Local Minister and the Nature of the Mission," by Charles C. Knapp and Lloyd J. Averill.

Impressed and Disturbed

The writer, as one of the two missionary observers, was both impressed and disturbed by the discussion at the conference. On the debit side, he felt that much of the criticism of the mission program of American Baptists and of the Christian mission enterprise in general was based on a lack of knowledge and understanding of the actual nature of missions in the modern world. Indeed, if the knowledge and understanding of missions evidenced by some who participated is representative of those who styled themselves the more intelligently informed segment of the convention, what must be the situation in the

"rank and file" of our churches? The writer has been in many of our churches this last year, and the lack of information and the misinformation that he has found has been distressing.

But on the credit side the Chicago conference evidenced a serious searching for a new approach to Christian missions both in the home church and in the world. Though showing some lack of understanding, those who gathered were acutely conscious of the crisis in missions and mission policy today, and many were seeking to explore new avenues of effective witnessing.

Dilemma of Missions

Chicago highlighted the dilemma of missions today. We are engaged in a revolutionary task in a revolutionary world and we are attempting to define and justify the task in outdated and consequently meaningless terminology. And, what is more readily apparent, we are often endeavoring to conduct the task with outdated methods. We sadly need a new mission apologetic. The truth that theology expresses does not change, but from time to time the expression must be given relevant form; the task does not change, but from time to time the methods must be reappraised and altered.

What the Roger Williams Fellowship was doing at Chicago is something that must be done on a much larger scale by other groups in the convention. The spirit of critical appraisal and free and open discussion that prevailed at Chicago is essential to any creative answer to the crisis we confront. There is need for rethinking missions today and if the completely unreserved and unhampered searching approach of the Chicago meetings could be utilized throughout our convention, American Baptists would find themselves in the vanguard of those engaged in the emerging world church.

Deeper Motivation Needed

In addition to a free spirit, there is the urgent need to look deeper into the foundations and motives for our mission. In discarding the traditional terminology it would seem that the basic and compelling "go" of the Christian faith has been discarded. "Service," a "higher morality," the spreading of "Christian culture," and the "principles of democracy" have never been the underlying compulsion in missions. These motives will not prove to be adequate in the new day. If we cannot see the reason for our mission in the very character of God and as supremely evidenced in the incarnation, then we have no valid

(Continued on page 45)



AMERICAN BAPTISTS WITNESS

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Roger Williams Fellowship

(Continued from page 42)

world mission. The "by-products" of missions are numerous, but we will accomplish little if we undertake to make these the sole aim of our efforts.

No Nationals Present

One of the regrettable facts about the Chicago conference was the fact that there were so few missionaries and no nationals in attendance. That any conference endeavoring to engage in adventurous thinking about the Christian mission in today's world should presume to do so without representatives of the wider world fellowship, is a sad commentary on the degree of "adventure" we seek. A good representation of other nationalities, and of missionaries who have lived and ministered in other cultures, would have greatly enhanced the value that may have been derived from the conference. In one sense, the conference amounted to a group of self-styled doctors attempting a diagnosis and treatment for a patient whom they had never seen nor examined.

In summary, perhaps what the conference had to say to the American Baptist Convention is this: We must commit ourselves anew to our Christian mission and become involved in it in an ever-increasing and creative way.

RAYMOND P. JENNINGS

NEW YORK

Chaplains and Evangelism

Evangelism is one of the major emphases of a military chaplain's ministry. One American Baptist chaplain reported 576 conversions in a single year. The greatest receptivity to evangelistic efforts is found among new recruits. One in three men entering military service (who indicate a Baptist preference or background) has never made a public declaration of faith. Usually a period of six weeks is devoted to religious instruction before converts are baptized. About one thousand service personnel receive religious instruction from American Baptist chaplains each month.

Many Methods Used

Several methods are employed to win new converts. Annual preaching missions win more converts than any other channel, except among new recruits, where all techniques are equally effective. In Japan, six preaching missions resulted in 561 conversions and 842 reaffirmations of faith.

At a week-end religious retreat, 8 per cent of those in attendance were won to Christ.

Organized visitation evangelism ac-

counts for 25 per cent of conversions. One chaplain trained thirty men to make follow-up calls on first-time attendants at chapel services. Commit-tees were organized to train personal workers and to assist with the program, music, and publicity. A follow-up on each new convert was made during the week following his decision. As a result of one visitation evangelism effort seventy-two converts were baptized. American Baptist chaplains reported that seventy-four servicemen pledged themselves to full-time church-related work in the course of a year.

Many converts are won through lay leadership. Chaplains train servicemen to conduct services aboard ship and in isolated places where no chaplain is stationed.

Veterans' Hospitals

In veterans' hospitals, methods of evangelism vary. Patients who have lost contact with the church are often restored to the fellowship through chaplains' contacts with pastors in the communities where the patients live. Mental patients experience a unique form of group therapy centered around Bible reading and discussion. This type of therapy often elicits an initial response from psychotic patients with whom all other approaches have failed.

Among prisoners a religious therapy program resulted in a lower rate of return of the men. One chaplain led 115 prisoners to a Christian commitment on one Sunday. Another chaplain baptized fifty-three prisoners at the end of a religious instruction course.

Baptismal facilities sometimes tax the imagination of the chaplains. Bathtubs, tanks, swimming pools, lakes and rivers are used. In foreign countries, nationals are often baptized along with service personnel, in ceremonies with music provided by choirs composed of American servicemen and nationals.

HARVEY R. KESTER

CALIFORNIA

Oakland Christian Center

It was during the depression years that the Oakland Christian Friendship Center was founded by the San Francisco Bay Cities Baptist Union, to minister to the needy and underprivileged in the west Oakland area. Two large old apartments were purchased and renovated to meet the needs of the center activities. Mrs. Smith, who served as volunteer director of the center, and I moved into one of the apartments, where we lived seven years.

Recent contacts with three families who were active in the life of the cen-

ter twenty years ago indicate the value of the Christian center program.

Family Number One

In the same block on the corner was a small grocery store. George Kobayashi and his wife with their two small boys, George, Jr., and Kazuo, operated the store and lived in the small apartment above. George and Kazuo were two of the very first patrons at the center, and small they were. But it was not long before their brother Eizo came along and we had three regular patrons.

During the Second World War, dark clouds hung over the little family, as the store was closed and preparation was made for the concentration camp. The struggle of making a go in a new world, the strain of the war hovering over, weighed heavily upon George, the father. Instead of going to the concentration camp, he was taken to a sanitarium at San Mateo, where he was to spend the war years. The brave little mother, with the three little boys, faithfully headed for Utah, where they waited through the long period.

Today, the Kobayashis have a lovely home of their own in Berkeley. Kazuo, the second boy, who made his home with us, graduated as an engineer from the University of California, and has for several years held a very important position in Seattle, Wash. He has a lovely wife and a happy little boy. George, Jr., is also a graduate of the University of California and is a chemist of high standing. Eizo, an artist by nature and a graduate of the University of California, has just returned from the service, where he served as an interpreter in the Orient. Now, for some years, George, the father, recovered from his illness, has been the excellent gardener on the campus of the Berkeley Baptist Divinity School. Best of all, the entire Kobayashi family are faithful, active Christians and church members. They are all American citizens, too!

Family Number Two

Just around the corner, across the street from the Kobayashi family, lived the Phillips family: a father and mother, an elderly grandmother, and five happy children, three boys and two girls. The father, mother, and grandmother spoke little English, as they had come from Greece.

Much of the life of the center stemmed from the hearty Phillips family. Thelma, the eldest, furnished the dignity for the other four. These were Alex, Perry, little Emmanuel, and tiny Helen.

About the time of the opening of the Second World War, the father died. Alex and Perry entered the serv-



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ice and together they became a noted paratroop team. They served in Italy, Greece, and the Orient. When the war was over they returned with honors.

Today, Perry is a successful business man and has for a number of years been the popular leader of one of Oakland's finest choirs, the choir of the Orthodox Church of Oakland, with some seventy-five voices. He also has a lovely wife and a home of his own. Alex is also a successful business man and has made home a real one for all the Phillips family. Emmanuel is a successful professional man, being a public accountant. Helen, who was so very tiny during the depression years, has long been a bank teller in the famous old Wells Fargo Bank, in San Francisco. The entire family are all first-grade American citizens and all are active Christian church members.

Family Number Three

Daniel Harrison, his brother Henry, and his mother were of Spanish background. They used to visit the Oakland Christian Center, often taking part in its various activities. Tragedy struck in this little family when Henry was severely injured in an automobile accident. For years he was unable to walk. During this period, the family found much comfort at the center.

In our apartment at the center, our sons, Willard and Alden, lived with us. They had just graduated from the University of California and were entering the teaching profession. Daniel revealed that they were his ideals and that he proposed to pattern his life after them.

It was a long, uncertain road that Daniel had set before him. We recently received a letter from him reminding us of that determination and informing us of his progress. Both he and his lovely wife are graduates of the University of Southern California, and have for several years been teachers in Los Angeles. This year Daniel receives his master's degree, also his secondary administrative credentials. His wife has been chosen to be a professional model teacher in connection with the university. Daniel has traveled far. He is a deacon in his church, while his wife is the organist.

The afterglow of twenty years brings many happy memories of scores of people whose lives received direction at the center; also of those who contributed much toward the work. We hear from many and meet many, all of whom speak fondly of the center and the people who worked there. It was a time of happiness for many otherwise underprivileged families who lived in west Oakland during the depression years.

W. EARLE SMITH

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Challenge of Africa—Africa, that vast and undeveloped land where restless millions are now awakening to the cry for freedom, is an arena where powerful forces are engaged in conflict. Communism and nationalism preach freedom but practice tyranny, while Christianity strives to win the hearts of the people. The importance of winning Africa's leaders to Christ is one of the fine insights of this film. Time, 28 min. Rental, \$8.

In the Face of Jeopardy—A tense, dramatic film with two stories to tell—the personal account of one man's struggle between faith and fear, and the authentic, documented story of the struggle between communism and Christianity in Southeast Asia. Doug Crane, an American tin miner in Malaya, has a narrow escape from death at the hands of Communist bandits. His life is saved by Ah Chin, his Christian Chinese houseboy. Crane visits the missionary who converted Ah Chin and discovers what Christianity is offering the people. Time, 30 min. Rental, \$8.

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Club Talk...

By FRANK A. SHARP
Business Manager

HERE is a New Year's resolution for each pastor and club manager: Secure five new subscriptions for *Missions* during the month of January. If each of the six thousand churches in the American Baptist Convention would do this, our circulation would immediately soar past the 75,000-mark.

For several years *Missions* has been trying to reach a circulation figure of 75,000. The higher circulation would enable more Baptists to have access to denominational information, and it would cut down the unit cost of printing the magazine in a time of rapidly mounting prices. Since 1952, the circulation has risen from 42,000 to 52,000, for which we are very grateful. However, we shall need to put forth every effort to achieve our goal in the near future.

The goal could be reached easily in one month—the month of January—if every church would secure all renewals coming due, and send five new subscriptions to our office.

Five subscriptions do not seem to be very many, and the cost is rather insignificant when compared with what we spend for other things. At the club rate, a year's subscription is \$1.50, or fifteen cents a copy. Here in New York, one moving picture admission price is \$1.80; a commutation ticket for one day is \$1.50; six hours in a parking lot lightens the pocketbook by \$2.50; one month's daily newspaper costs \$2.50; and steak is \$1.50 a pound. Compared with these high prices, *Missions*, at fifteen cents a copy, is one of the great bargains still available today. In spite of rising costs, the subscription price is the same as it was in 1947.

No matter how one looks at it, *Missions* is so inexpensive that any Baptist family can afford to subscribe. A personal approach made to new members, church officers, board members, church-school teachers, lay group leaders, and others, should result in the five subscriptions needed to boost our circulation to 75,000 in January.

Another way to help secure your quota of subscriptions is to have the church adopt either the Church Leaders Subscription Plan, or the Bundle Order Plan. Write to the office if you desire further information about these plans.



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Answers to Quiz on Page 3

- (1) 125. (2) Reunification of Germany. (3) Church World Service. (4) January 27. (5) A church owned and directed by indigenous leadership. (6) Fear and superstition. (7) \$1,500,000. (8) Hungarian pastor in South Plainfield, N.J. (9) *Missions* magazine. (10) Home and church. (11) True. (12) To take persecution. (13) Ministry to service personnel. (14) American, National, and Southern Baptist Convention. (15) New foreign-mission appointees. (16) In Kayah.

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